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THE SPIRIT IN MAN

SERMONS AND SELECTIONS

BY

HORACE BUSHNELL

"But there is a spirit in man, and the inspiration of the Almighty giveth them understanding."—Job xxxii. 8.

Centenary Edition

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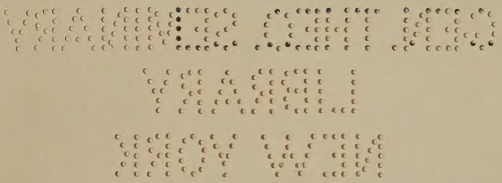

PREFACE

Horace Bushnell was born in 1802 and died in 1876. It is, therefore, now one hundred years since his birth, and twenty-six years since he left this world. It is, perhaps, not more remarkable that a personal influence which had its root in another century should be still growing and spreading, than that material of thought produced from thirty to sixty years ago should still have fitness to the thought of to-day, and show equal freshness and vitality. The papers offered in this collection are selected from those left in the care of his wife, and which have lain inert for more than thirty years, with the single exception as to time of that on "Inspiration," begun just a year before his death under conditions of feebleness best described by himself in his introduction to it. The title of the book is appropriated from one of his sermons in the volume of "Sermons for the New Life" (page 29), chosen because he once chose it, and because it covers the whole scope of the subjects included as well as any one title could do.

These sermons, it will appear, have never had the benefit of his revision. The needful work had to be done by another hand. Omissions were necessary, and have been freely made, but not always

indicated. Even more important corrections have been attempted, under a sense of no restraint except that of obedience to the well-known laws and habits of his mind and a constant mental reference to his probable wishes.

The brief extracts and pithy sayings, collected from his published writings and here, for want of a better name, entitled "Aphorisms," were never intended by Dr. Bushnell to stand thus separated from their context. They undoubtedly lose something of their meaning in the violent uprooting, and also suffer by being placed in close company with thoughts not allied to them, so many and each so strong that they must needs struggle for the mastery in the mind of the reader. Yet nothing could better illustrate the vigor and rugged force, combined with insight and profound religious feeling, which were the characteristics of the writer. Nothing was farther from his own purpose, however, than to make such a demonstration, for, in spite of his known self-confidence, he was singularly free from intellectual vanity. For these, then, the editor must assume all the responsibility of publication, except such as may be accepted by her advisers, and leave the utterances of his whole life to balance by their absolute conviction of holiness what may seem in their publication here to proceed from a lower stand-point.

In regard to the extracts from sermons, it will be evident that selection from them has not been controlled by the purpose to preserve intact the argument and method of the whole discourse. Only

those parts were chosen which were most instinct with life, and were, therefore, most likely to meet the interest and need of the reader. Such a choice was, of course, incompatible with system. These things are said, not in apology for the material itself, but as explaining the difficulties encountered in selection where the master hand is wanting. Still greater is the difficulty in welding together parts that were separate in the original manuscripts, and this difficulty amounts frequently to an impossibility, causing here and there a hiatus which will be obvious enough to the reader, and will carry its own explanation with it.

MARY BUSHNELL CHENEY,
Editor.

September, 1902.

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PART I

INSPIRATION BY THE HOLY SPIRIT

INSPIRATION BY THE HOLY SPIRIT

Introduction

I begin this day, January 22, 1875, a tract or treatise on the Holy Spirit and his work which I have long been desiring to prepare, but have been detained formerly by other engagements, and of late by advanced age and the growing incapacity of disease. It does not seem to me that I can ever fully execute so heavy a work, but I can begin it, and God will permit me to go on or stop me short in it when he pleases; and to him I gladly submit the result. Only, considering how much of divine insight will be needed to speak worthily of a subject so interior and deep and so far removed from the mere natural intelligence of men, I invoke most earnestly his constant presence with me and the steady oversight of his counsel. Help me, O Eternal Spirit, whose ways I am engaged to interpret, to be in the sense at all times of thy pure teaching and to speak of what thou givest me to presently know!

Seeing that I have no strength left to be expended on superfluities, and scarcely enough to serve my present necessities, I make engagement with

myself not to be overexacting in my attention to matters of form and rhetorical finish. It must be sufficient for the matter of style that I represent my glorious Friend, the Holy Spirit, according to the practical truth of his relationship. The mind of the Spirit is to be my law, as it is my subject.

In case my work is cut short, which is by no means improbable, I submit the manuscript of what is written to the discretion of competent judges. If only a little is done it will of course be suppressed as by the judgment of Providence. If it is carried far enough toward completion to show the general argument, or to give indications of a general treatment that would probably have a degree of freshness and practical benefit, that may be a judgment of Providence favoring its preservation. At this point I pass directly on to my work, proposing no analysis or plan, but simply to let it plan itself as the rivers do when they mark their courses by their own movement. I make no distribution of parts and capita or chapters, but write on in the easy, meandering way, cutting up the strips of product as I proceed into segments or sections at my convenience. I prefer to have my liberty, and especially not to be worried if I sometimes fall into that which is the old man's liberty, better called his infirmity, of repeating what he has said before. At present I hope I may not do it, but I am going on adventure somewhat, and may pass into regions of mental oblivion before I know it.

DIVISIONS OF THE SUBJECT

I. Inspirability.

II. Personality of the Spirit.

III. By the Spirit God Communicates Himself.

IV. Promise of the Spirit as Paraclete.

V. The Inaugural of the Spirit.

VI. A few pages of Section VI., which was added later, with the title: "Ways and Modes of the Spirit."

I. Inspirability

Inspirableness, or the faculty of inspiration, is the supreme faculty of man. It is the faculty of being permeated or interiorly and receptively visited by the higher nature of God, communicating somewhat of his own quality. A window-pane is permeable by the light, but having no receptive quality it retains nothing. The whole body of natural substance in what is called the creation is permeable by the divine omnipresence or the all-ruling Spirit of God, but this mere going through of power lodges no quality where it goes, save that so much of inert substance is thereby modulated in terms of counsel and constituent harmony. The permeating Spirit of God, as Holy Spirit, is a different matter. We call it inspiration, because it inbreathes something of a divine quality and configures the subject in some way to itself. The sun has been shooting its beams for many thousands of years through the illimitable spaces of the sky and has not raised their heat even by a degree, because it has not encountered anything there that has a receptivity for heat. Whereas the beams of the Holy Spirit shine to beget heat, and to lodge a divine property in moral natures that is akin to itself. Job saw a great many things long ages ago that were never taught him save by his own self-discovery, and this, I think, was one: "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." There was never a conception of man and of the

Holy Spirit as related to man that was more exact or more complete. (1) The spirit in man is spirit not a solid too impenetrable or a vapor too fugitive to be taken possession of, but a grand receptivity of life. And then (2) the Spirit of the Almighty is like to it, to be inbreathed and interfused, and to make internal lodgement in it of his divine properties. Which is called (3) the "giving understanding." That is, wisdom is given, and good and great thoughts, and love and truth and energy—a nature, in short, so contempered to God and conformed to his counsel as to have a natural and free working with his. Man was made for this, from this sin took him away, and the Holy Spirit as a quickening and regenerative force is to beget him anew, and make his life a recovered inspiration, fuller and wiser and more indestructible than it could have been but for the double experience passed through.

It is hardly necessary to say again that this faculty of inspiration is the summit of our human nature. By it we have or may have the inhabitation of God. In a sense, God inhabits the world, and as we just now said turns all the mechanical powers and substances of things to work in harmony with his plan; but in this inhabitation of his Spirit he temples himself socially and morally in our human nature, working it responsively toward himself, imparting his own thought and the very habit in which he lives. In the completest and truly inmost sense, without putting any strain upon the figure, he makes us partakers of his divine nature. It really seems impossible that any human creature, however dulled

or besotted by sin, should be inattentive to so great opportunity, undesiring or unexpectant of an honor and footing of life so transcendent. O, what other promontory that we pass over is fanned by such breezes of health and life-invigorating purity!

II. Personality of the Spirit

In the communication to us or lodgement in us of personal qualities, the supposition is involved that the Holy Spirit is a person. He cannot ingenerate or inbreathe sentiments that are personal, affections that put us in social and reciprocal relation with God, confidences that belong to a personal faith in God, if he be not himself a person. He might be Spirit to us in a certain pantheistic way, as when God is conceived to be the eternal run of causes; and might be just as really operative in what part of our nature belongs to the sphere of causes as he is to all mere things in the domain of nature, that is, no-wise operative save as all unintelligence may be; but he cannot waken love answering to love, nor move any sentiment that is to have society with sentiment in himself. In order to this he must be a person; for without personality the thing is inconceivable or even impossible. That class of teachers who reject the Trinity very commonly resolve the Holy Spirit into a mere influence; and another class, who do not reject the Trinity but are overintent on saving the integrity of the will, that it may seem not to be taken away by the irruption of the Spirit in his converting efficacy, call him also

an influence, denying that he ever operates save as by influence. But if we insist on reducing his work to a mere influence, supposing no direct agency of personal will, how is he to refashion the personal sentiments, as in regeneration, and set us chiming with God in the closest adaptations of character and the most intricate subtleties of his personal nature? A carpenter makes a tight joint by making it, and not by an influence on the timber. In like manner a power that can inwardly configure a soul to God, and conjoin it by living adaptations with his inmost nature, must be divinely personal itself, working more directly and less vaguely than by any mere influence.

But there is another and different kind of mistake at this point in over-asserting the personality. In preaching the Holy Spirit, a great many have it as their first point to insist on his personality, which, having duly established, they assume it in their simplicity to mean that he is, *more humano*, personal; so that when they meet the scripture figures of the Spirit, they assert and use them with a most unquestioning emphasis of literality which robs them of their true value, and throws them into a confused medley that is virtual distraction. How large a part of the disciples of our time are incommoded by this kind of distraction, I do not know.

Thus we have given us for epithets or instrumental conceptions of the Spirit the terms: "sent, sent down, poured out, descends, comes, withdraws, departs, present, absent, taken away, restored." Indeed, we can hardly pretend to recite the whole roll

of the Scripture words and phrases thus applied, only never applied save in the tacit assumption of their figurative nature and their need of attentive qualification. The Holy Spirit is a person only in the sense that the Father and the Word are persons. Omnipresence is predicable of him as of them. But the epithets just recited suppose, every one of them in the list as far as the natural form is concerned, a lack of omnipresence. For it will be seen when the eye is run over the list that they are all words which imply motion in space, and a nature of course that does not measure space save by motion in it. They do not signify a being omnipresent or infinite. And yet they are all the better, if we can so understand, in that they handle truths concerning the Spirit by instrumentations of language that are finite. Thus when it is said that the Spirit is sent or sent down, the truth signified is not that he was locally absent or that he comes in a horizontal or a downward motion, but only that being inherently and always present he comes into a mode of power or of felt action. And then the word "sent" has another value, viz., that the Spirit is not conceived as omnipresence, beginning from itself to act, but as beginning from the Father and the Son, showing the whole circle of constitutive and redemptive agency concurrent. A great many persons indulge what they suppose to be their wit on these terminologies of Scripture language, asking how many Gods there are in the personal three of trinity? If the Holy Spirit is poured out, from what vessel, by what hand? If he comes down, why he might not as well

have come up? Probably some really serious dis- clear their way. But the discovery should not be ciples get tangled in this net and know not how to difficult that these figures of Scripture have an over- plus of form besides the meaning, as all figures have, which overplus after it has served as vehicle for the meaning is then to be held of no account. So taken, they serve the uses of intelligence and cum- ber its processes by no distractions caused by residues of form that cannot be reduced. Thus when a man can pray: "Send down thy power," "Pour out thy Spirit," "Breathe upon us, O Breath," "Blow upon us, O Wind," "Come and be present with us," "Leave us not afar off," "Return upon us, Holy One of God," knowing perfectly that these lines of motion in space have nothing to do with his prayer save as machineries of language, how greatly is he helped in his endeavor and how perfectly clear of distraction is he! But suppose that, dropping out all these instrumentations, he were to begin at the omnipresence of the Spirit and word a prayer for these same gifts or bestowments, how very soon will he be instructed as to their necessity? "Come down"—No, that certainly is not what is wanted. "Draw near"—No, he is near enough already. "Grant us thy presence"—No, we have his presence before we ask it. "Return, O thou departed"— No, we must not ask it, for he is not departed. And so the prayer that was going to be worded without these finite epithets and figures fails and leaves us dumb, just because we have no vehicle. But how beautiful and simple and almost wonderful in the

wisdom of its machinery is the prayer that can be wise enough to lay hold of the figures that are given, and use them as they are meant; for they are not meant to set the Spirit moving in space according to their forms, but simply to obtain a consciousness of his presence, who before was unconsciously or less consciously present.

III. By the Spirit God Communicates Himself

We may assume it without rashness to be the supreme object of God as the creator and governor of men to bestow himself upon them or be inwardly communicated to them. For this men are constituently made, even as an eye is made for the light. In a certain first view of things, observing chiefly the bounties of the world, one might guess that God's prime object here is the preparing of growths and fruitages that will grow men, growing animals for their sake; but in deeper second thought it will be seen that he is building and ruling for mind, to make himself the light of intelligence, the friend of guidance, the supreme joy of love. Physical production plainly enough is no main purpose with him. He glasses himself on every side in objects and forms related to mind. By music and fragrance and color he wakens the sense of his beauty. By unnumbered and persistent ways of discipline he trains experimentally to the knowledge of himself. So far, in things without, self-communication visibly engages him. To which, inwardly correspondent, we have the all-permeating Spirit engaged to fulfil the self-com-

municating purpose and become, what that purpose implies, a universal inspiration. What else or less can he be, as a Spirit omnipresent in all God's dispositions? As he is a universal Spirit, he must have a universal working. Gravity in matter can as well keep itself back and refuse to be more than a half principle, ruling it by half a law. The Holy Spirit carries the heart of God with him, and the heart of God is universal. To say that he ministers the love of God puts him in a like paternal relation to all mind, even as gravity to all matter.

So we reason, but where is the fact? someone will answer. Of course it will not be understood, when I speak in this unrestricted manner, that I imagine no kind of limitation such as will accord with the facts of observation. The term inspiration has been largely used in past times—almost solely applied—to denote a certain special infallibility in the Scripture writings and writers. That particular kind of inspiration, it is generally admitted, has fallen upon no mortal of the race for an almost geologic era—a subject that will be discussed at a future stage in my argument. I only suggest here that inspirable conditions are sometimes wanting or uninspirable conditions present, by which the ranges of inspiraion are partially restricted. The universal inspiration of which I wished to speak is that which is grounded or supposed in the natural relation of God to souls; that which Job affirms, with a great deal more, when he says: "For there is a spirit in man; the inspiration of the Almighty giveth them understanding." By this we are to under-

stand, first, a nutritive inspiration that unfolds the natural and moral powers, and secondly, a corrective inspiration. The former is absolute, entering without leave into all the growths of sentiment and intelligence. The latter is distinguishable in two degrees, either as act or as fact. As act, it is to God the permeation of his will in corrective and restorative impulse, while to the subject it is either a grace unobserved, or a grace resisted, or a grace accepted in true welcome. Wherein it becomes a grace as in fact, having found true lodgement and become the seed of a true character, a living, everlasting inspiration. This inspiration of fact is a great deal more, it will be seen, than a mere intromission of God, as in act; adding to the kind first-named the nutritive inspiration, what respects both character and the staple of the man, what is grown in him or what he grows to be in the scope of his intelligence, the health of his moral sentiments, the beauty of his disposition, the generosity of his temperament. Raising these distinctions of inspiration, it will not be surprising or extravagant to anyone that I assert the doctrine of a universal inspiration; for there will be room enough after that for any kind of denial that will seem necessary to be made.

It is a pleasant evidence, here to be cited, that Mr. Emerson appears to come as near asserting the fact of a universal inspiration as he well can under his particular mode of conceiving such kind of subjects. I refer to his chapter entitled "The Oversoul," where he reports and represents the true inspiration better than he does in most of his writings. By the

Oversoul, he means in fact the Holy Spirit, writing as one who is captivated by the beauty of his character and office. He conceives him to be a kind of all-infolding Soul, communicating God and life to man and filling the office of an all-cherishing all-correcting nurture in the race. He has no questions to raise concerning the universality of the conception. Its beauty proves it, he would say, to be true.

At this point two particular facts ask as it were to be named, which as far as I know are never connected with the doctrine of the Spirit at all. I speak of his inspirations in the time of infancy, and in times of lapsed consciousness in the dying. Infancy has no Bible, no language, no capacity for a time of representative instruction. All the form-world of the mind is vacant or empty. But it is a world open to the Spirit and the dear inspirations of God, where, going through as living bible in the sweet effusions of love and gentleness, he may lodge all most beautiful germs of character, probably sometimes never to be effaced. He is completely beforehand here; milk before the mother's, we may almost say; counsel infused before counsel given. Hence the wondrous and almost divine beauty of childish unconsciousness and guilelessness. It is the sole gift and grace of the spirit. We call it angelic, finding flavors in it that we cannot impute to any purest motherhood, or to anything but some celestial nutrition.

When the Spirit helps the dying it is in a different manner, but sometimes in a manner scarcely less

affecting. He has carried the soldier through his war, and now he sleeps. For whole hours or possibly days he has been wholly unconscious and speechless. Is he alone? or is his divine friend with him? How very often are we permitted to see! As, when he opens suddenly his eyes to say, looking up and round: "Beautiful angels," "Lord Jesus, I come," "The gates, thank God, are open," "Good-by all." What is it now that puts it in the soul, shut up for so many hours in the supineness of a block, to break out thus perceptibly into second life and a second world, unless it be the Spirit of God, who has finished his charge and is by, as the second world's Lord also, to open the gates and usher him in? As he came to the infant, bible before Bible, so here he comes to the servant lapsing in death as a bible revelation within when the word without is gone by, to put him on thoughts not spoken outwardly, and to open discoveries that can be witnessed only by their own light.

IV. Promise of the Spirit as Paraclete

Just before the departure of Christ from the world, when gathering in his ministry for the close, he added a chapter promising a kind of new beginning to be inaugurated shortly before his departure, and to be carried on by a different executive agency. It is to be a dispensation of the Spirit called by the special name, Paraclete, a name designed to suggest his more official connection with the new economy now organized, to replace the old in which as Spirit

he had hitherto held a less conspicuous place. This Greek name, Paraclete, is badly translated in our English version by the name Comforter.* Not that he is never a dispenser of comfort, but that this is never distinctively his office. The two elements of the word, Para and Clete—Near and Caller—are probably to have a meaning that is cast in that mould, indicating that the Spirit will have it for his office to call or draw or bring men to the new salvation provided. If the name Paraclete were translated Inductor, it would probably be as closely represented in the name as it well can be in English.

It is not the conception of Christ that the Holy Spirit as Paraclete is a new agent or a new fact promised. That kind of interpretation is one that is possible only to a certain want of culture. It imagines in fact that a new God or new Divine Person is now sent to undertake the world—a conclusion that will not be readily accepted. He comes, it is true, by promise, and so far there is an air of newness; but the newness consists in the fact that he before was more especially the illuminator of prophets and the counsellor and guide of magistrates, imparting a divine energy and capacity to the institutional men of the state or state church; whereas he is now to be, and be understood as appointed to be, the monitor and quickener of souls, dispensing to them life and salvation from the world's Messiah. That is, he drops out his more peculiar charge in the old semi-political economy, and takes up a charge

* The whole passage concerning the Comforter, John xvi. 7–14, is fully discussed in Part I., chapter 3, of my Vicarious Sacrifice, vol. 1.

that is more personal and experimental, and respects the propagation of life in all the people of mankind.

We distinguish in the form of the promise two points that Christ appears to have in mind, as points of advantage now to be served by the Spirit. Thus he tells his disciples, giving it as the occasion for a new administration, that the time has now come when the cause he is in will be more easily advanced if he, himself, retires. And he speaks in a way which shows that he is apprehending no mere fatality such as may befall him at the hands of his enemies, but is thinking rather of some prior condition that even requires him to be removed. "I tell you the truth, it is expedient for you that I go away." And if we begin to ask, why expedient and how? it is not difficult, I think, to hit upon the answer. Such a ministry as that of Christ in the world plainly enough could not be perpetual, or be continued for any but a short period of time. He is a visible and audible teacher, acting only where he is and when he is somewhere present; that is, under conditions of locality. He can traverse a small country; he can pass on foot back and forth between Jerusalem and Jericho, or between Jerusalem and Galilee. It is not reported, I think, that he ever went as far south as Hebron, or more than once as far north as Dan. He did once cross the border into the coast of Tyre and Sidon, but never found his way over to Damascus. Now consider that he is come into the great world to be the teacher and Saviour of the world, and it will be seen at a glance that he is capable in body of no such transitional

velocity as permits the fulfilment of such an office. Besides, it is not enough that he should some time reach a given place or people; he must be with them every week all round the world. Considered thus as a bodily nature, which was to be the great point of the incarnation, his incarnation would thus be in another view his chain of detention, holding him back from everything most necessary to be done. Taken thus, in the large view of nations and peoples and in the long view of the times without limit, his bodily nature is adapted in fact to nothing which belongs to his undertaking. In fact nothing Christian can be done with Christianity till the visible head, the embodied Christ, is taken quite away and substituted by some other mode or machinery of action set in his place. No being can do the work that is undertaken but one who is not under conditions of locality and brings to it an attribute of universal presence. The incarnation is a means to an end only for a certain time. After that time it must be ended. The incarnate person, living in the form of God and revealing the beauty and tragic love of God, will have prepared the necessary power to engage the feeling and make up the staple of a regenerative gospel.

But he must not stay long enough to raise the question: How much longer? Three years of a merely cursitating pedestrian ministry are probably long enough to lodge this gospel in the world; and when that is done it is quite expedient that he go away. And when he goes, it is even required by the supposed conditions of the question that some un-

localized Inductor and Disseminator take his place, and minister his ministry without limit or travel or exhaustion. He requires too, it will be seen, to be omnipresent, not only as related to space but as related to mind—all mind that is concerned to know and receive the salvation provided. How sublime the transition, and how manifestly squared and appointed by the regulative wisdom of God! That the new Inductor thus to be established must be a Spirit divine is just as clear as that he must be inexhaustible, never to be wearied by his multiplicities or staled by time.

But there was another reason which Christ had in mind when he asserted the expediency of his removal and the introduction of a successor working by another method, viz., that his gospel, gotten into language by his incarnate ministry and teaching, lacked altogether when taken by itself the efficiency needed to make it a great converting power. It does not appear that Christ gained many converts by his preaching; partly for the reason, I suppose, that he was always too much of a problem to be a proper word of salvation. His miracles begot a state of questioning and of idle wonder too curious to be convincingly serious; much as we see now in the levitations and aërial transportations and ghostly oracles of our wizard practitioners. For the time, in the first stages of the development of his mission the promulgations bore a look of extravagance; for what could be the impression first made by the assertion of a descent from heaven and of a nature mysteriously akin to God, but that Christ in such

pretences exceeded all bounds of nature and rational credibility? The material he was building thus into a history could never form to itself a state of settled conviction till after his withdrawment, when the disturbances of sight and sense were gone by. And not even then would there be any converting power in the revelation-story prepared.

Mere revelation, or a word of truth that has gotten form as in language, has by itself no effectually quickening or regenerative power in character. It stands before the mind, glassing truth in a way to act upon it, but it can accomplish nothing save as another kind of power acting in the mind makes it impressible under and by the truth. Hence the necessity of the Paraclete and the new dispensation, promised to complete the full organization of the saving plan. The gospel ended off in Christ or his personal story and set before the world would do little, save as another kind of power invisible is prepared in the world to raise a new sensibility for it and toward it. Christ himself describes the initiating function of the Spirit by saying: "When he the Spirit of truth is come, he will guide you into all truth. He shall glorify me, for he shall receive of mine and shall show it unto you." That is, he will set you in a state of sensibility toward the truth that will be its glorification, and bring you into it as a new life. What follows is to be taken more popularly, not as indicating that the Holy Spirit is to receive and pass and show the truth, as it were, by literally acting on the truth and with it, but that, by a divine acting on the man, he

will give it a power to enter and possess and lodge itself and be inwardly appropriated.

It has sometimes been a seriously debated question whether the Holy Spirit operates by divine efficiency—that is, by the absolute sway of omnipotence —or, what is conceived to be the better alternative, by mere influence or persuasion. The former conception is certainly not true; for why should so great pains be taken to prepare a gospel of life when there is really nothing to be done with it? when, in fact, new character is to be struck out after all as by lightning, wholly one side of the word and the prayers of the faithful and even the prayers of the subject himself? But if we say that the Spirit carries all effect by influence, what does it mean? Influence we cannot imagine to be some third thing between the Spirit and the souls to be renewed which, by acting upon it, he can turn persuasively. The true Christian idea appears to be that the Spirit operates efficiently in the subject to prepare him to the word, convincing him of sin, raising him up, for the time and more or less always, to a state of just sensibility, so that he may apprehend the divine things of Christ in a lively manner, and there stops short, as he must, laying no hand of force on the man that shall break his natural or thrust him out of his chosen liberty. Three kinds of agency must in this view always be concurrent in the change: first, the agency of the force-principle, uplifting the man to be swayed by his better sensibilities; secondly, the agency of the gospel or word-principle, prepared to work regeneratively in and through his

sensibilities; and, thirdly, the assenting faith and concurrent yielding of the man's own liberty.

It will appear from the outline thus far given that the Holy Spirit could not be conjunctively at work in his office at the same time that Christ was at work in his personal ministry. So heavy a disturbance in the senses took away of necessity all inwardness and power of meditational reception, requiring his particular saving work to be for the time suspended. He was not, of course, sent out of the world, but was present in all mind as before. But there was a kind of pause in the inspirations, as we ourselves feel, and it could not be otherwise till after Christ should be taken away. It may be that there had never been a time for hundreds of years when the tides of inspiration ran lower than when Christ was fulfilling his outward ministry. And then, when that was ended and everything was ready, as in gospel outfit, the new Christian era of the Spirit is inaugurated in the scene of the Pentecost, and his great inductorship is verified by the ingathering of converted thousands in a day.

V. The Inaugural of the Spirit

Assembled with the disciples after his resurrection, he commanded them not to depart from Jerusalem, but to wait there for the promise of the Father, "which," saith he, "ye have heard of me; for ye shall be baptized with the Holy Ghost not many days hence." They waited accordingly for the unknown something of the promise, continuing all with one

accord in prayer and supplication for the unknown gift. It may not be, most strictly speaking, a gift unknown. He had called it himself their inducement with power from on high and also, as we just now saw, their being baptized with the Holy Ghost. And this latter expression was yet further explained when he said, shortly after: "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, in all Judea, and in Samaria, and unto the uttermost parts of the earth." They understand by a certain inchoate way of apprehension what it must signify to have power come upon them from above, what to have the Holy Ghost descend upon them; for there were desultory and sporadic manifestations of the Spirit all along down the Old Testament history; besides, they could hardly miss of some enthusiastic meaning in their own designation to be witnesses, the wide world through, to their Master and his truth. I do not say, observe, that they closely understood for what they waited and prayed. How many of the very best, most fruitful Christian prayers never come into their own full meaning till their answer is born. They are, in fact, prayers for the Unknown, lifting as it were by their upward pressure the veil of mystery that shuts them in, till such time as they break through into God's revelation of their meaning in their answer. As it was in the prayers for a Messiah to come, so it is to be in these prayers for the new forthcoming of the Spirit.

But the hour of the promise is now arrived. Suddenly there is a sound from heaven as of a rushing,

mighty wind. What else, or less, should represent the invisible waft of the Spirit, the Pneuma or Life-Breath of God? And it filled and shook the place where they were sitting. Connected also with the wind-symbol, there were manifested lambent tips of fire sitting on the heads of the assembly; for this designation by flame was also needed to represent, as only fire can do it, the purifying touch and search of the Spirit. By these two symbols, breath and fire, added here as tokens, the virtual incarnation of the Spirit is also accomplished; for his revelation required his coming into sense just as truly as did that of Christ, and for the same reasons. Another fact is added as first effect, viz., the speaking with tongues; which shows the Spirit making discourse and playing out intelligence in words, a living proof that he is at the seat of intelligence within. So that here again the Spirit is got more nearly incarnated in that he is seen to be the occupant, if not of body, yet of mind.

Taking now all these externalities together as tokens of manifestation, how impressive and wonderfully apt is the inaugural of the Spirit that is given. Without the first two, the wind-movement and the tips of flame, the tongues breaking out of silence in the little assembly would scarcely have been a sufficiently distinct announcement of the Spirit waited for, and without the tongues the other two signs would have signified nothing as regards a Spirit of grace for mind. Indeed, all three of the outward signs would have failed of their significance if they had not been followed by the very work of the Spirit

itself, in a degree of power and cogency corresponding with the energetic vigor of the signs. And what do we see, but that these poor heart-broken disciples, who had been waiting here so many days for they knew not what, and had been disciples so far of a gospel whose meaning and future they as little understood as they did the future story of the seven stars, have their minds suddenly opened, and one of them begins forthwith to preach directly out the whole Christ-mystery of a new salvation for the world. Conviction by the Spirit goes with the word, and multitudes crowding in from all the streets are converted to God, three thousand in a day. And this makes up the true inaugural of the Spirit. Of course, he is not to be inaugurated as God. I only mean that, as the gospel is to be a personal grace for the world, the way of the Spirit in the old time is to be replaced by his all-diffusive and personal agency. I do not find that, before this, any distinct and generally prevalent impression was held of his practical relation to sin and the implanting of a new life-principle in character, unless it be in the fifty-first Psalm already referred to. This henceforth is to be distinctly seen, and the whole new ministry of the Spirit is to be cast in this mould.

It appears in at least two cases reported in the Acts of the Apostles (viii. 16, and xix. 5) that conversions, or what were so accounted, were made where the agency of the Spirit was for a time not understood; also, that when the sign of the Spirit was given in the laying on of hands or in baptism, the subjects immediately began to speak with

tongues and to prophesy. Hence it has been imagined that these signs were considered to be and in fact were a fixed accompaniment of the Spirit. They may have been for a time, but after a time they certainly were not. The real question appears to be whether they belonged as casual demonstration to the inaugural of the Spirit, or whether they belonged to the appointed products and fruits of the Spirit for all coming time. There was certainly something casual in the demonstrations of the inaugural scene, and something not casual, something pertaining to what is most inherent in the gospel plan itself. Certain English teachers have gone so far as to maintain that the demonstrations of conversion in the scene of the Pentecost were themselves casual and extraordinary, having to do with nothing but the inauguration by the Spirit of a new Church order. Men, it is said, are not to be converted in this sudden, almost indecorous, way hereafter, but more gradually, in a more sacramental fashion. All these and other like questions will be discussed hereafter when we come to speak of miracles and supernatural manifestations, and are therefore passed for the present.

VI. Ways and Modes of the Spirit

When we undertake a doctrine of the Spirit, we begin at once to question about his line of approach, his point of contact, whether he works without contact and by what kind of power. But the better way is to conceive him as arrived without approach,

at his point of contact without contact, working by no power physically representable. For all these are but figures of speech that undertake to dominate our conceptions, and if they are allowed to be accepted literally are sure to breed mistake. The better way is to seize on a word of description that is not under conditions of matter and space, and say that the Spirit is *immediately* present and works *immediately*—so and not otherwise. In this mode of statement we drop out a great many questions that are not to be answered, and obtain a so much closer footing of doctrine.

Starting now at this point of our immediate agency, is it so far immediate or in such a sense that it cannot be resisted? Many of the high Calvinistic school accept this conclusion without difficulty, and have it as a rather favorite form of doctrine to assert the resistless agency of the Spirit. The Spirit, they conceive, goes through to his mark like all the decretal forces and absolute determinations of God, and the agency is immediate in the sense that he does it as and when he pleases. He does not ask consent, but takes it without asking. This kind of teaching was never Scriptural, and is really a very great hindrance to any fair conception of the Spirit. The immediate agency of the Spirit supposes no such thing. We call it immediate because it is able without consultation or notification to raise a conviction, stir a feeling, turn the soul's currents of thought by a simply acted presence. But we need to observe that the agency of the Spirit, immediate though it be, is in two degrees, which carry a

large distinction of idea, viz., the preparative or quickening agency, and the transforming or assimilative. We conceive it in the first stage as a power that wakens the religious nature out of sleep, makes the man attent, perceptive, receptive, and prepares him to be a susceptible receiver of God's revelations. By this mere quickening agency the man is prepared to the still more advanced kind of agency, for there is no such distinction of kind that the one may not pass forward into and be merged in the other. As a preparative and quickening agency, it offers the subject to God's love and beauty and truth in such a manner as to be most effectively drawn by their attractions. There he has it for his right to stand all his life long, and make good his resistance to the last. But the address of the Spirit to his conscience, which is made by the opening of his heart to the love and beauty of God, ought to win a lodgement for inspiration in the character when, of course, he is born of God by the opening of the heart, that is, by a preparative and quickening agency. For this is the way of the Spirit, who does not present the truth to the subject as filling the office of a preacher, but the subject to the truth, erect in the spirit of attention, quick in perception, tender in sensibility. He gives the truth advantage, not by adding a projectile force, but by setting all the windows of access open to its convincing and glad messages. His power as regards the new-born inspiration will be wholly in the man, never in the book.

It becomes a matter therefore of some conse-

quence, in adjusting our conceptions of the Spirit, that we rightly construct our notions of his relation to us at the particular point of resistance. If he were out upon us in creative force, using omnipotence not merely at the point of quickening but in the very issue of conversion itself, it would be very difficult to adjust any moral conception at all of his agency. But we are abundantly authorized by many passages of Scripture to exclude any such idea. Thus it is declared by Stephen: "Ye do always resist the Holy Ghost," which, of course, means that they resist in some measurable way and degree. The style of the accusation is hyperbolical, and is plainly meant to be. It is a charge sent home by rhetorical emphasis, which does not consider qualifications. Another passage supposes the possibility of resistance even to the extent of victory, at least for the time. The subject moved by the Spirit may turn himself away in such levity or neglect of manner as virtually to quench God's fire. "Quench not the Spirit," therefore, is the Apostle's very heavily accented charge.

Again, we have a very different case where the Apostle, speaking of such as have been graciously accepted and born of God, says: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Imputing grief to God is, to say the least, a figure of divine sensibility most remarkable. If there is anything tender in the world beyond all human comparison, it is this simple appeal to spare the grief of God.

Thus far we encounter no Scripture that regards

the Holy Ghost as being so far offended by a course of resistance and bold transgression as to be finally and fatally irreconcilable. A single passage is often quoted as to that effect; that, I mean, which denounces the unpardonable sin, the sin of blasphemy against the Holy Ghost. Precisely what that sin is or was conceived to be I do not know, but words of blasphemy are words of wrath and desecration, words that are meant to mock the sanctities of the subject and trample him in contempt. Supposing an act committed of so great presumption, the consequences may follow in two degrees, or in one or the other of two degrees. The nature of the man may receive so heavy a shock as to be virtually paralyzed and be henceforth the end of all his religious sensibilities. The scorch of his sin has burned out his susceptible life. I have seen a great many persons who imagined themselves to be in this condition. But the remarkable thing in every case has been that, instead of being more inert and dead, they were lifted into virtual frenzy by the impetuosity of their self-accusations. If they are in such a state as they assume to be they ought even to care nothing for it, but think it a thing supremely ridiculous and laugh it away.

Another way to use this Scripture is to handle it in a way more loose and accommodating. Consider it, for example, as intended to be a very cogent warning—overstated, not exactly measured—bidding the disciples make a very serious matter of their relations to the Holy Spirit, lest they some time wake to the discovery that they have trespassed too far. Per-

haps they will not be certainly forsaken of God, and perhaps they will. It would be a very hard way of treatment for disciples so little practised in divine things to be absolutely shut away from God, for the simple neglect of misimprovement of his Spirit on this or that or even many occasions. A great many of the Scripture threatenings are left in just this way.

[These thoughts upon Inspiration seem to have been intended as introductory to a more far-reaching study of the Holy Spirit. In the remainder we have merely the headings of the subject as it lay in the mind of the author, awaiting development, a skeleton destined never to be filled in, except in so far as some of the divisions of the subject are treated in the preceding fragment.]

The Holy Spirit

For the Spirit of God is given to every man to profit withal.

Misconceptions to be corrected.

That the promise of the Comforter was the first appearing.

That he is sent, or sent down, or poured out, or descends, or comes, or departs.

That he is absent much of the time, that he withdraws often, and is in fact an occasional Spirit.

That he is a person, real, not instrumental.

True conception.

That he is all-present, all-permeating, all-searching, correcting, nourishing. He loves all men alike, is for and with all men, pressing in upon them, even as the atmosphere; natural symbol, air in motion.

It is to be as a higher breathing element. Nature and natural breathing below. The supernatural breathing is another element, where the soul rises above natural things and causes, to know and be filled with a supernatural witness and life.

An element of light, of conscious vigor, of purity, of confidence, of divine assimilation, of rest.

What is necessary for this?

Real affinity for the best.

Constant faith in the possibility.

Purity of life.

A Christly mind.

A conception of the Spirit as not occasional, or resentful, or unwilling ever to embrace again and restore.

Regeneration, conviction of sin, spiritual want, repentance, faith, sanctification, spiritual gifts.

Immediate consciousness of witnessing with the Spirit.

Interpretation by the Spirit.

As many kinds of inspiration as of spiritual wants and duties.

By what kind of a life one may keep and walk in the Spirit.

Spirit sent—inaugurated.

Spirit, before given.

Spirit not absolute, resistible.

Blasphemy against the Spirit.

Discerning of the Spirit.

I. Division.

Generalities of History and Condition.

II. Division.

Practical and Experimental Action.

III. Division.

Relation of the Spirit to the inspirations.

How many kinds of inspiration.

How they are to be distinguished, or by what evidence.

Why the products have been so far restricted.

There is no infallible inspiration.

How the inspirations get their forms—supplied only by the subjects.

All inspirations are supernatural. Whether miracles go with them?

Have they ceased? Will they ever cease?

PART II

SERMONS

I

CHRIST THE FORM OF THE SOUL*

Until Christ be formed in you.—Galatians iv. 19.

What form is to body, character is to spirit. For as all material bodies are shaped by the outline or boundary which contains them, so the soul has its working and life contained within the limits or laws of the character. Indeed, we can give no better definition of character than to say that it is the form of the spirit, that habit or mould into which the feelings, principles, aims, thoughts and choices have settled.

And as all material objects have their beauty in their forms, so the soul has her beauty in the character, that lovely shape of goodness and truth in which she appears to men. It is on the ground of this analogy between form and character that the word *image* is so frequently used in Scripture with a spiritual sense. Other kindred words are used in a similar manner. Thus it is that Christ, the divine Word, is spoken of as being in the form of God, the image of God, the image of the invisible God,

* Preached in the North Church, Hartford, February, 1848. This sermon has been often asked for, because it was alluded to in an account of a personal religious experience written by Mrs. Bushnell and contributed to "The Life and Letters of Horace Bushnell," pp. 191-193, *q. v.*

the express image of his person. In the same way man is said to be created in the image of God, the design being not only to affirm a resemblance between his nature and God's, but also that his character is in the form or likeness of God.

It is under the same analogy also that we call sin, deformity. We conceive the feelings passing into ugly and perverse shapes, the temper growing angular and crabbed, the thoughts limping by the judgment-seat of the conscience as a troop of foul and half-disabled phantoms, the soul herself, in fact, becoming a shrivelled and withered form, a base and haggish spectre of guilt. Sin takes away the image or form of God, and makes the soul a truly deformed creature. Such is everywhere the representation of Scripture.

These remarks will prepare us to understand the real intent of Paul in my text. He is addressing the Galatian disciples, who have lost in a degree their spirituality, and he is afflicted by the deepest anxiety on their account. He longs to see them restored to the liberty they once had, to see them fixed in this liberty, and rising to a pitch of character that is high above their previous attainments. In a word, he desires their sanctification. And this he beautifully conceives to be the same as having Christ formed within them. "My little children, of whom I travail in birth again until Christ be formed in you." He imagines Christ dwelling in their soul or spirit, and giving it a form out of his own. This we may say is the grand object of the gospel plan. For this Christ is incarnated in the world. Being

in the form of God, the eternal Word assumes humanity, that he may bring into humanity the form of a divine character. By the incarnation he descends to our level, and makes the closest approach possible to our human feeling. He lives with us and among us. He tastes all our sorrows and becomes a partaker in our adversities. He even bows himself to the burden of our sins and drinks the cup of shame and ignominy for us. In a word, he is as perfectly one with us as he can be and not be a sinner with us. Meantime he is the clear image of the divine beauty and goodness, the express image of God. We behold his glory, as of the only begotten of the Father, full of grace and truth. In his life all the depths of divine purity, mercy and goodness are unbosomed to us. We see, too, in his divine modes of carriage and conduct that which is the essential form of God's perfect character.

If now we embrace him, we embrace the divine Word. He becomes united to us and habited within us. Our love gives him a welcome in our soul and entertains him there. This we may call repentance, faith, conversion, regeneration, or by whatever name. The sublime reality is that the divine has made a junction with our nature, and Christ has begun to be formed within us—only begun. Henceforth the great object and aim of the Christian life is to have what is begun completed. Whether we speak now of growth, of sanctification, of complete renovation, or redemption, everything is included in this, the having Christ formed within us. This measures all our attainments, this is the mark of

our high calling, the end or consummation in attaining which we are complete in all good. God seeks nothing else. We have nothing else to seek.

In this we see a beautiful correspondence with what we just now said of sin as a cause of deformity. The deformity is removed when Christ is formed in us. And how manifest is it that nothing short of this can truly restore our nature. Some persons imagine that nothing is wanting in us, save to do what we may in and upon ourselves by self-reformation, self-culture, a life of duty and good works and a faithful endeavor to polish and beautify ourselves. As if we could put ourselves on a footing with God without any gift from him, or participation of his divine nature! And what can be a more dreary and cheerless faith than this, which leaves a man only to his own will-works, to be forever at work upon his own soul and toiling at a self-perfecting process, without any sense of union to God or hope of a derivative grace from him. What a joy and relief it should be to the soul to find the incarnate Word descending to its aid, to go out of herself and rest herself in a love not her own, and thus to form herself unto a new and noble life by adherence to another!

When Christ says: "Come unto me," how deep is the meaning, if we understand that Christ formed within us is the very good he comes to yield us! And so, when he says: "I am the vine, ye are the branches," it is as if the divine life passing into the human were the hidden sap of the vine passing into the branches, to unfold the leaves and color the

fruit. In like manner did the apostle, setting forth the whole scope of the gospel as a renovating power, say: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." If, then, we are to succeed * [in the effort to complete our Christian life] we must succeed in God's way, and take the method he himself has chosen. The main difficulty with us is to entertain a thought so high as that he is concerned to have Christ formed in us. Inspiring and glorious thought, if we can only receive it and believe in it! Open your soul to it and give it welcome. Consider and know that the divine Word, being himself in the form of God, has descended to you and become the foundation power of a new life in you. He comes to impart the divine. And this alone is your sanctification. It moves from him and not from you. It is no vague struggle to ascend some height you cannot see, no wearisome, legal drill of duty and self-cultivating discipline. It is simply and only to have your being filled and occupied and transformed by Christ. Consider what you would be if the divine Word had rested in you, instead of in Jesus the Son of Mary. What you would thus become, you are really and truly to be. Viewed in this light, sanctification is the brightest and sublimest thought ever offered to a rational creature. If you had thought otherwise before, if before the work seemed forbidding or dry, everything repulsive or uninviting now disappears.

* The sentence in brackets is a condensation of several paragraphs.—EDITOR.

Or if you have looked despairingly upon this work, believe in God, and your despair will give way to courage and hope. Doubtless your sins are strong and you are weak, but Christ is here, and Christ is not weak. Had you looked upon the vast abyss of chaos, without form and void and covered with the pall of darkness, you might well have despaired, considering only what powers chaos had in itself wherewith to pass into form, fill itself with light and clothe itself in beauty. But when you behold the divine Spirit hovering over it, and the divine Word by whom the worlds were made descending into it, to form it into shapes that dwell in the eternal mind, then surely there is hope even for chaos. So also in the wilder chaos of sin that reigns within you. There is nothing, in fact, that you can undertake with so great hopefulness and assurance as a victory over yourselves, if only you can believe in God. It is nothing then but to have Christ formed in you, and that is a work to be done not as much by you as by him.

Still there is something for you to do. And here we may sum up all in one comprehensive rule, viz., that you are to present yourselves to Christ in just that way that will most facilitate his power over you and in you. If you are truly his disciple and united to him by faith, then he has already begun the transforming process of which we speak, and nothing is wanted but to remove all hindrances out of his way and offer yourself to him in every manner, active and passive, that will most expedite his gracious designs. Make this your constant rule of proceeding,

shape your life by it, observe it with religious fidelity. Let all your plans and works and questions be determined by this one law—so to conduct your life that Christ will have the greatest power over you and in you, and you will find all difficulties melting away before his gracious power. Live to Christ, and Christ will live and reign in you. Your mind will grow clear, your affections pure, you will ascend into liberty and the bondage of sin under which you now groan will be left behind you.

[What, then, is it to live to Christ?]* Remember that he said: "Whosoever he be of you that forsaketh not all that he hath, cannot be my disciple." And in another place he says: "Deny thyself, take up thy cross and follow me." Now the object of these requirements is to empty the soul, so that Christ may find room in it. Therefore you must die to the world and to selfishness in all its forms, and here is the hardest struggle you have anywhere to encounter. The power of the world is great, and you are accustomed to bow to it and love it. The forms of selfishness are so many and so cunningly hidden that you will need to make the most searching scrutiny to detect them. The opinions and fashions of the world will crowd upon you. Your industry will tempt you, your idleness will tempt you. Flattery, money, ambition, society, the lust of the eye, appetite indulged so as to stifle your feelings and clog your spirit, carnal lusts, anger, pride, vanity, envy will all be trying their seductions, and stealing back into your heart as often as

* This is also a consolidated sentence.—Editor.

they are thrust away. You may even seek religion for the luxury of feeling there is in it or the joy it may yield.

Selfishness and self-love must be crucified. You must be willing to bear the cross. If you are to behold in Christ as in a glass the glory of the Lord and be changed into the same image, you must look with open face. Every veil must be torn away that his unobstructed beauty may shine directly into your heart. Having made sure that all hindrances are removed, you must draw yourself as closely to Christ as possible and receive as fully as you can his spirit. You must have the closest intimacy and be, as it were, one spirit with him. You will need to make his character and life a perpetual study, and dwell on them till your intellectual life is filled with Christ-like thoughts and images of divine beauty drawn from his person. Your good and Christ-like affections will help your understanding, and the truths that fill your understanding will feed your affections.

More will depend on a right use of prayer than on any other kind of exercise. This will keep your soul open to Christ and pliant to all divine dispositions. Offer your prayers in his name. Love the exercise, because it draws you so closely to him. Live in prayer, by prayer and upon it. Pray always, let your life itself be an aspiration after Christ, an earnest and holy longing for society with him. Bringing yourself thus into the most intimate and closest possible union of spirit with Christ, you will find that he grows dearer to you and holds a more complete and blessed power over you, and thus

you will have a growing confidence that he is being formed in you.

You are called meantime to make your life an imitation of Christ; for though you are to be changed only by his power dwelling in you, still you will never offer yourself so completely to his power as when you are actively concerned to be like him. The Scriptures seem to me to set it before us to live the very life of Christ himself. Of course, there is something in the office and divine relation of Christ to men that requires a difference. But with this reserve, and regarding Christ in his human life and relations, we are called to be as like him in character as one human being ever can be to another. We have all diversities of natural character. We are men and women, young and old, different in our powers, callings, duties and spheres. This diversity is one of God's appointments and cannot be done away. It is beautiful in itself and will continue, I doubt not, forever. Still we may receive the very spirit and beauty of Christ himself. We are to partake even the divine through him, and live a life that is fashioned by the divine Word living in us. The Saviour himself says: "Learn of me." Discovering the spirit of ambition in his disciples, he requires of them to forsake such thoughts and to receive another spirit from their Master. "Whosoever will be chief among you let him be your servant, even as the Son of Man came not to be ministered unto but to minister." That is to say: "Your calling is mine. You are not in the world to gratify yourselves, but you are here to minister

as truly as I am." And if all his disciples had it as the object of their lives to minister and communicate good, what a transforming power would they find in such a life! How visibly to others, how consciously to themselves would Christ be formed in them!

Again, in that beautiful scene where he washes the disciples' feet, what does he teach? What he does is nothing in itself, it communicates no good and relieves no misery, it is intended simply as a spiritual lesson to their hearts. "If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet. The servant is not greater than his Lord, neither he that is sent greater than he that sent him." He thus lays it upon them to follow him in his self-oblivion, his unambitious and pure life of love, to be willing to do or to suffer anything, in a word, to be wholly unselfish as he himself is. But, on the other hand, and as if showing where their true ambition should be, he said in his last prayer: "The glory which thou hast given me I have given them." What could he give us more than a participation of the divine glory? And again he says: "My peace I give unto you." And once again: "These things I have spoken unto you that my joy might remain in you and that your joy might be full." Glory, peace, joy—Christ's own glory, joy and peace! What more could be offered us, what higher participation of the divine?

I have thus endeavored to set before you that which is the highest and sublimest hope ever offered to man, and the manner also in which this hope may be attained to. The great design of God in the

incarnation of his Son is to form a divine life in you. It is to produce a Christ in the image of your soul, and to set you on the footing of a brother with the divine Word himself. "This is the will of God, even your sanctification," and upon this Christly character formed in you rests the fellowship and glory of the redeemed world. He will raise the human even to the divine, for it is only in the pure divine that God can have complacence and hold communion. To entertain such a thought seems a kind of daring, but faith is a daring exercise. We must be daring, to ascend high enough to meet God's thoughts concerning us and his purposes toward us. Paul in one of his utterances seems to go farther than we have done. He speaks of the divine Lord himself as coming to be glorified in his saints and "be admired in all them that believe," as if some glory were to accrue, some admiration come unto Christ himself, from those whom he has formed to the image of his own likeness and glory.

If now, my brethren, your hearts have been longing after some more advanced state, but have not seen how you can rise to it, if your soul has been discouraged and depressed and the struggle has seemed insupportable, here is relief. The work is not yours only. God is in it, cherishing higher designs for you probably than you have ever conceived. God's plan for you all is to have Christ formed in you. And the only question for you is whether you will suffer it. Can you put away your hindrances? Can you present your soul to the divine occupancy of Christ so as to favor his power

in you? Can you draw your life into the active imitation of Jesus? Suppose it were offered you today as your calling to go forth and be to men, to yourself and to God all that Christ was in his human walk, to be sent into the world as he was, to minister as he ministered, to carry his light, his peace, his joy, his glory to men, to reveal his purity, to suffer with his patience! And what but this is the calling and mission of the gospel? That wonderful beauty with which Christ has irradiated the world it is his very purpose to form in you. Such a thought, it would almost seem, were enough to inspire the dead.

And if this hope may not be instantly fulfilled or completed in you, enough that it may begin and every day add something of progress toward it. What progress has been made by apostles and other holy men, you have seen in their lives. The same is possible to you, possible to all. Christ may be formed in you, in the same manner as he has been in them. O, what rest may such a confidence impart to every sinner on earth who will truly give himself to God! If we speak of struggles, Christ was himself a living struggle with evil, but he had his joy and peace, and so will you. And when life and struggle is over, then you will discover the divine filling your nature, all that is human in you transformed by the renewing of Christ, and your vile body itself fashioned like unto his glorious body. This is redemption. Then you are pure indeed, even as Christ is pure. You have borne the image of the earthy, now you bear the image of the

heavenly. You discern in yourself, and all others discern in you, the perfect lineaments of Christ. Christ is formed in you. The work is done.

Canst thou suffer such a work as this? Wilt thou let it enter thy bosom and reign there? Canst thou deny thyself for it? Canst thou cast away the dull pleasures and the dross of this world's good for it? Shall it be thy pleasure to live in the imitation of Jesus and to offer thy soul to his gracious indwelling and power? This, O man! is life, and to this I delight to assure thee to-day thy Saviour calls thee, saying: "Take my yoke upon thee and learn of me, and thou shalt find rest unto thy soul." The fulness of Christ's fulness shall be in thee. His glory and peace shall rest upon thee.

II

UNCONSCIOUS PROPHECY *

And this spake he, not of himself; but being high-priest that year, he prophesied that Jesus should die for that nation.—JOHN xi. 51.

The word *prophecy* is sometimes used to denote a mere holding forth in the spirit, an exhortation, warning, or preaching exercise, and sometimes a foretelling of future events. What are called "the prophetical writings" in Scripture contain a mixture of both kinds of prophecy, for the prophets were the preachers of their times, as well as oracles of God concerning times future.

There are also two kinds of prophecy considered as a foretelling of future things. First, when the prophet or speaker, lifted above his mere human plane of vision by the spirit of God, consciously recites or paints the facts of future history; and, second, when, either with or without any lifting of inspiration, he in fact does the same thing and is seen afterward to have done it, though at the time he is wholly unaware of the significance of his words. The former kind is *conscious prophecy;* the latter, which is the prophecy of Caiaphas, is *unconscious prophecy*, and it is of this that I propose to speak.

* Preached in the North Church, Hartford, September, 1854.

It was no thought of Caiaphas, you will observe, that he was foretelling or fore-indicating anything. It is the Evangelist coming after who discovers the prophetic matter in his words, just as we often say, alluding back to forms of words strikingly coincident with facts that have now come to pass: "What a prophecy there was in those words," or more simply, "They were prophetic words." Thus, according to the Evangelist, Caiaphas was simply giving advice to the Sanhedrim or Great Council. Some of the other members were saying: "As things are tending now the people will all go after Jesus, and what remains of our nationality under the Romans will then be taken away." He replies, showing that such fears are pusillanimous and foolish: "Ye know nothing at all nor consider that it is expedient for us that one man should die for the people and that the whole nation be not ruined," which was equivalent to saying: "It is a very easy matter to be clear of your anxieties. Let the one man die himself instead of requiring the nation to die or be ruined because of him." He has no thought of prophecy. He is simply showing as a politician what is expedient, or "giving counsel." As the Evangelist says in his 18th Chapter: "Now Caiaphas was he which gave counsel to the Jews that it was expedient for one to die for the people." It is the Evangelist himself, writing after the event of Christ's death, who discovers the prophecy. He finds it specially in the substitutive or sacrificial language used by Caiaphas and in the fulfilment of that language by the death of Christ, a coincidence or fulfilment which he thinks

indicates some higher law and power, preparing the language for the fact and the fact for the language. "And this he spake not of himself (not by mere self-instigation), but being high-priest that year (set in a position of eminence where his words would have a more signal consequence) he prophesied that Jesus should die for that nation, and not for that nation only, (the Evangelist will have the prophecy to be as broad as all the consequences), but that also he should gather together in one the children that were scattered abroad." The opinion of the writer seems to be that Caiaphas, being a high-priest of the law, it was so ordered and by inward instigation prepared, that in his high official eminence before the nation he should use a sacrificial form of words concerning the death of Christ that would be signally verified in the spiritual significance and power of that event, as an offering for the sins of the world.

That the Evangelist should call such words a prophecy may seem to many to be either a forced method of speaking, or else to savor in a degree of superstition. But we should be less prone, I think, to this kind of scepticism if we felt how close to us the future is and in how many ways we are set in contact with it.

As finite beings we are always at a point between the past and the future, having one behind us and the other before us, and a most real and valid connection with both, with one by memory, with the other by some anticipative exercise in the nature of prophecy. *That* we regard as a matter quite easy and simple. *This* we appear commonly to regard

with distrust or incredulity, as a matter wholly beyond our range, a feat of intelligence too mysterious and transcendent for rational belief. And yet there is nothing in prophecy, inherently speaking, more wonderful than in memory. Or if we ask how it is possible to remember and restore the past, we can as easily conceive how it is possible to open or forecast the future. I call up to-day by an act of will things which happened thirty years ago, see them, recognize them, set them in order. Where, meantime, have they been? We say in a figure that they have been stored up in the mind. But where is the store? Are they written in language on the brain? No. Are they painted in images on it, as images are painted in the eye when we see? No; for the images seen we know are there, but of the images of memory we have no such knowledge. Besides, how did I call them up? If they were in my thought already they did not want recalling; if they were not, then how did I by will recall them? This matter of memory we thus find to be a mystery wholly transcendent. And yet the past lies close about us, certifies itself to us, opens its records, and we read them by an act as familiar as sight. How much more distant or, inherently speaking, more difficult is the way to the future?

For aught that appears, God might as easily have given us an oracle faculty as an historic—made us to anticipate the future as easily as to memorize the past. Neither let it surprise you if I go so far as to say that, in effect, he has done it, and that we do actually foresee as many things as we remember.

Thus, if we set ourselves to a definite reckoning or inventory of what we remember, it will be found that everything past is vanished and gone, save a few leading articles of experience. And when we undertake to be more definite—as to restore the events, actings and thoughts of some particular day or scene —we consciously find ourselves groping among shadows and dim guesses half realized, just as we do when we are trying to fix or settle the particulars of some future day. Sometimes we wake up in surprise to find that we remember so few things, a danger here or there, an affliction, an effort, a struggle of mind, a few names of comrades, teachers, friends—mere shadows all. The past, we exclaim inwardly, is vanished and gone; the future is so full in our eye that we are acting always for it with at least some reasonable degree of confidence and certainty. All our works of ambition, our acquisitions, plans, hopes, are based in the assumption that we have some intelligent grasp of the future. It is very true that we do not see all that we seem to see, yet we do see enough not to be absurd in what we do. We act on computations that are at least rational. And sometimes we see the future better than we remember the past. We know, for example, that we shall die, but we do not remember our birth. How little we really know of our past and of all that is primal in our history is seen by the fact that it is a question seriously raised whether we did not preexist in some other state before we came into this. No matter how little ground there may seem to be for such a question, it still signifies much that the

question is possible, showing behind us a dim world of shadow in which our fancy may grope "in wandering mazes lost."

In short, we may take the astronomer as a kind of type of human life. Beginning at the point of the present and taking gauge of it by present observations, he can range either backward or forward, making out his almanac of the past and his almanac of the future for all the worlds of the sky. But his almanac of the past is limited by the possible date of a beginning. And that of the future rests on the demonstrated order and stability of causes that are as good for illimitable ages as for to-day. Taking the worlds as vehicles in which so many beings immortal are to have their passage, he sees them riding in security down the track of ages, canopied by clouds and seasons, suffering, rejoicing and toiling as they do and have done to accomplish their untold periods of life. And such are we all. We live between the past and the future, and are set to have our backward and forward computations of both.

We have an interest in the future quite as deep and vivid as the interest we have in the past. This will not be denied or doubted, for we live almost wholly for the future. What we have been or done or seen is past, it cannot be altered. It has often a dear, more commonly a sad or sorrowful interest for us. But the future is our home, and all our steps are thitherward. What we are to be, see, have—in a word, what is to become of us—that is the great question for us all. And it comprehends much; not to-day only or to-morrow, but the long progression

of eternity. Behind us we have but a few hours' time, before us we have eternity. Even if it be cessation or nothingness, still it is eternity.*

We have properties or instincts which are anticipative or forelooking, as well as those which are recollective. The instinct of knowledge, or the desire to know, reaches forward and backward alike. The fears are anticipative wholly, sending out their scouts to find what enemies and dangers are lurking for us in our future path. The desires and aspirations are all reaching after something future, hungering, prying, hunting after forms of good or blessing unattained. The imagination, instigated by these manifold longings, is continually coasting round the future scenes, and is a faculty that specially loves to be busied in anticipative exercises. Hope is a power that rejoices in the apprehension of things before, and rests sublimely in the confidence of realities to come. And thus we see that while the memory, the regrets, the endearments of gratitude and the retributive sentiments of justice or revenge reach backward, the vast majority of the instincts in our nature set the other way, moving in a heavy rush upon the future, even as a tide rolling in upon the shore.

We are always acting a future, so to speak, in what we do; for everything done is the cause of some definite future, so that if we understand what we are doing under the laws of causation we do in that fact have a definite foresight. The whole past and

* See article in Moral Uses of Dark Things on Oblivion or Dead History.—Editor.

present are, in fact, the germ of what is future, and that in a sense so comprehensive that all the past represents, or in one view contains, all the future. Thus it was that Caiaphas, trained up in the sacrifices of the law, falls unwittingly into a form of expression that interprets Christ and Christianity, even as they are the fulfilment and final aim of the sacrificial plan. The drill he had had in the germ was so closely related to the ripe fruit, that he spoke of it by a kind of latent impulse before the time. This, too, he was the more likely to do because being high-priest that year he had more of the future in him, or a more comprehensive relation to the future, than a common private citizen. All public men, being more at the head of causes and themselves moving a greater number of causes are, of course, in a more sovereign position as regards the future and have a distincter sense of it. Considering then how all actions have a future, a definite and certain future to come after them, and how the whole past is the germ of the whole future, what wonder is it if we sometimes fall into the vein of the future to such a degree as almost unwittingly to speak it? As the river rolls on expecting the sea, so we in the momentum and flood of life can hardly fail at times to fix on the issue toward which we are tending. There is, too, a very subtle power of suggestion in the *courses* of things, as you may see in the fact that a great many leading minds, who are the prophets so to speak of their times, will start up without concert at points wide asunder in the pursuit of the same subjects and a publication of the

same truths. The past becomes in them a kind of prophetic germination. And sometimes they take up expectations which they give out to the world, hardly conceiving how they came by them, and then these published expectations, starting their trains of causes, finally produce in that manner the things expected and so become prophecies. Thus when Virgil in his famous lines, sometimes called his prophecy, foretold the universal dominion of the Romans, the words themselves were a powerful cause to produce the fact, yet how he came by the expectation revealed in the words he probably could not tell. Some power of the past was working in him and so preparing the future. Or, taking a case yet more remarkable, Seneca, lifted somehow by his imagination, foretold in a sort of prophecy the great discovery of Columbus. He says: "New ages shall come in the tardy course of years when the Ocean shall loosen her bands of empire and the great earth spread out enlarged, and Typys uncover new realms, and the *Ultima Thule* be a boundary no more." Then moved in part, not unlikely, by just such expectations secretly awakened and creeping through the world, Columbus ventures on the trial and turns anticipations of fancy into words of prophecy. So we are always acting, thinking, starting causes that connect a future. If there is always a real future in us, a past streaming into futurity through us, which cannot be doubted, what forbids that we sometimes become greater prophets than we know.

It is another consideration, not to be omitted, that the human mind is originally made to have an exer-

cise that is fellow to the mind and will of God, so that if it were unhinged by no disorder of sin it would most naturally think the thoughts of God and run a course harmonious with the ways of God. It would, in short, be a kind of universal prophet, keeping pace with Providence, seeing what is true and living accordantly with the future God is ever unfolding. What wonder then is it if, being in a state of disorder, it should some time fall into gleams of true insight or agreement and think the things that are really coming to pass; just as insane persons will often fall into gleams of sober truth and reason which indicate an almost surprising insight into the realities of the world. Hence, it may be, the fact so often occurring that persons who are the subject of thought or conversation just then make their appearance. Three persons—I recite a fact—are sitting by a writer's fire. After a period of silence and revery, one of them speaks, inquiring what has become of a friend living in a distant State. A second replies, "How came you to be thinking of him? I was thinking of him also." The third, yet more surprised, says the same. And, while they are wondering at the coincidence, the bell rings and the friend appears. What now is this possibly but an instance of the fact that all minds in their healthy state, undisordered by sin, would naturally run so as to chime in this manner unconsciously with all the ways of Providence and the actual events to come? What more is it than to believe that they will have a general and even particular harmony with God's thoughts and plans? And if it be so in the upright

state of souls, what should we expect but that sometimes in their deep disorder they will do the same, giving token therein of what their sinless state would be?

There is still another view of the strange coincidences referred to, which brings us to the same point. For there is not only an original affinity between the soul and God, such as we have suggested, but he has an active ever-present government in mind coincidently with his whole plan or system of empire. It is common to dismiss these coincidences by the thought that they are only accidents or accidental concurrences in time. But there is no such thing as accident—that is itself the greatest of fictions and the most incredible. God governs systematically, which is the same as to say that he governs comprehensively. Either all things transpire in a plan as relatives in a grand whole, or else there is no whole. By his providential sway and the secret sway of his spirit then, we find him turning the courses of mind and matter together as a comprehensive whole, part answering to part, mind to matter and matter to mind, thoughts to events and events to thoughts, all things to all in a chime of universal order and law. It should not therefore surprise us that mind, in the power of his all-comprehensive rule—for it will be so in part even while it struggles to break loose—should sometimes think and see in a manner of unconscious prophecy. Were it not for the resistance of God's spirit, the mind of God thus communicated would sweep through all created mind, tempering it to his sway, as a wind

through the strings of an instrument, causing them to vibrate in responsive sounds of harmony. And then, instead of imagining that the coincidences of mind referred to are merely accidental, it would be a wonder that minds should ever fall out of chime or fail to think coincidently with all that is to come. Unconscious prophecy would be, in fact, the common state of existence.

It remains to suggest that God has set in the soul one faculty or power whose particular office it is to be an oracle and a prophet of the future. I speak of the conscience. As the memory was put in charge of the past, or set to connect us with the past, so the conscience is appointed to connect us with the future. It shows us the way to a good future and the way to a bad. Lay aside the Bible and all revelation, dismiss all the reasonings of immortality and a future state, think nothing of that future if you can, here is yet a prophet shrouded in the deep recess of the mind whose imperial, inevitable sentence must be heard. You do not call it prophecy, yet there is a true opening here of realities unthought or unthinkable, a crowding in upon the soul of assurances vast as eternity and deep as the peace of God. As the phantom visitor came to Brutus saying: "You shall see me again at Philippi," and kept his word, so this dumb prophet of the soul unasked beckons it away to its doom or its glory and compels it to see, whether it will or no, what issue is coming to the battle. And then around this central light all the active shapes of thought and fear and hope and imagination gather in as interpreters,

to fill out the picture and display the solemn worlds of good or bad experience to come. Even memory is summoned up to add her testimony and complete the prophecy.

Thus it was that Cain, instructed by no revelation of things future, became a prophet, by force as it were of his crime, because he had roused in that manner the dumb prophet of judgment within. His conscience made him see visions and sent him forth in his bad ecstasy of fear, testifying and protesting, without knowing what the dread reality covered by his words might be: "It shall come to pass that everyone that findeth me shall slay me." If we could gather up all the unconscious utterances of future things recorded in the Bible and reported in the facts of human history, it would form a striking addition to the evidences we have collected. Good men, like Joseph, reporting beforehand the future changes of their lives; the acts of bad men foretokening their fall, as the gallows erected by Haman to be the prophecy of his death; fears, like the fear of Herod when he thought John the Baptist must be risen, foretokening by the phantoms raised a real and just retribution coming to redress his crimes; cold words of policy and cruel instigation like those of Caiaphas chiming with the voices of inspired prophets and foreshowing that Jesus shall die for the world—[one and all are coincidences of thought and word and action with events to come.] *

We are brought on thus to a point where we can

* The words in brackets are a condensation of an imperfect sentence.—EDITOR.

see the closeness of our state to the future. It is one of the arts and also one of the mischiefs of our sin that it separates us from the future, and the future from us, in a degree that is even delusive. We stay in our memory and the things of the past as much as possible, because the matters of memory are matters of our own self-doing and our sin, even as Adam hid behind the trees when he heard the coming of the Lord. Under this kind of influence we become sceptical in regard to all knowledge of the future and intelligent apprehension of it. What we remember is certain—that we think we know. But it is scarcely credible that we should have any access to the future. Immortality even fades away into a thin shadow—who can be sure of it? And yet we have a nature full of anticipation, set to apprehend the future quite as fully and certainly as the past, falling into prophecy in ways unknown, reaching toward, longing after, coasting round the future in explorations of fancy, and struggling in half-suppressed endeavor to apprehend that for which it is apprehended. O, by what a might of longing is the young mind pressed to find what the future has for it! And this longing is the unconscious sense of its eternity, the prophet of its immortality. Hence it avails to the benefit of religion. Youth is the age that is not yet weaned from the future. Eternity lies close about it, and the foreshowing of the conscience and the imagination and the heart is believed. By-and-by the windows that look before are shut up. We believe in nothing but memory. The future is ignored by a cold, delusive

scepticism, and we really think that nothing reliable can be told us of future things. If, like Caiaphas, we are every day uttering some prophecy in word or action that foretokens hours of grace and gifts of salvation, it avails no more to us than the death of Jesus to him. How plain it is in this subject that what we call our reason is our delusion, that we are made to seize and know and rest in future things, and that immortality itself, so poorly made out by the handling of our recollective stores, is the goal of our imagination, the rest of our aspirations, the certain fearful looking-for of our fears. O, if we could get clear of our chains and think it possible to have a valid connection with the future as with the past, with the things of faith as with our own selfish doings, what a change would it make in our lives!

Here, again, is the explanation of those convictions of sin which so often visit the uneasy mind of the race. How strangely do they come, bursting up out of unknown depths, speaking as it were out of silence, overcasting the sky for hours or days, and upbraiding the soul with not being what it was made to be. In one view these are recollections, backward and remorseful reaches of the soul. In another, they are all unconscious prophecies. The soul is here at a mid-point between the past and the future, feeling distinctly both. And these mute prophecies are all to be fulfilled. Call them phantoms, disbelieve them if you will, dismiss them as you do, the certain fearful looking-for they raise will come to you hereafter in a revelation of fact

not to be denied. The handwriting on the wall will be interpreted by realities that exclude ambiguity.

Here also is discovered the reason of prophecy by inspiration, and of all those supernatural revelations of future things which compose the staple of the Holy Scriptures. Sin has torn us away as far as it could from the future and hidden it from us. God gave us a sufficient oracle, and set us in such a relation to all that is future that we could seize it as confidently as we could recollect the past. But we sundered the connection and, as far as we could do it, shut away the light of future things. Hence it was necessary to repair to the oracle. Therefore he gave us prophets, opened to us heaven and hell and reasserted immortality. Nor is anything more credible in this view than the word of his prophets, for it is only a restoration of the primal knowledge, and he lets his prophets show us things that come to pass here that we may believe them when they tell us of the things hereafter, and make their word a sure word of prophecy. Neither let us be scandalized that we hear the prophets speaking in a double sense—as David, for example, foreshadowing the things of Christ when he speaks to us of himself. For there was a force in their souls greater than they knew, a sense of things remote which gave a reach unknown to their words, the germ in what they felt of a great and glorious future. O, what a light has this oracle of prophecy and supernatural revelation kindled in this dark world, simply in the fact that it gives us back the lost future and

sets us in a living connection with the great realities of God's kingdom! It shows us things to come, and bids us come up out of our charnel-house of dead memories to live in God's future. It shows us what the world is made for and what life is, by showing whither we are tending and what we are to be. The march of a great progress we distinctly hear. The triumph of truth we see approaching, and the kingdom of Christ drawing its lines of empire round the world. Eternity is set open, heaven and hell wide open. All we have to do and hope and fear, all that is signified in the grand problem of sin and redemption is distinctly shown, so that now we can look forward and say that we see. And this brings us to the reason why the entrance of a Christian hope, as it is called, produces a joy so transcendent or even ecstatic. It is because the soul was before cut off from her future, and lived in the self-recollections of memory, a life more dry and desolate than she knew. . . . When a soul is born of God, it quits the field of dull recollections and bitter memories and begins to be a living creature. By hope it seizes on a glorious everlasting future and comes into possession of all the riches of God. Having found a real contact with and confidence of the future and come into the chime of harmony with all God's ways and works, it is as if it had found a translation. By a kind of holy exultation or ecstasy it is raised up to another plane of being. No greater change can be conceived. This is life, eternal life. You are beings made for the future, and separated from this you die. Therefore Christ has come to be

in you the hope of glory, to make you, if you will but hear him and believe, possessors with him of his future, in a true sense sons of God and prophets—prophets in the eternal confidence and joy of hope.

III

GOD'S THOUGHTS FIT BREAD FOR CHILDREN *

How precious also are thy thoughts unto me, O God! how great is the sum of them!—PSALM cxxxix. 17.

It is a common fault of our preachings, teachings and faiths, that we take everything externally; as if beholding God from without, and only doing or thinking something about him. In the beautiful and glowing utterance of the divine singer, as here cited, it is not so. He had been thinking, as we see in the preceding verses, of the curiously wrought substance and organism of his own person; how his members were written out beforehand in the registry of God's book, when as yet imperfect; growing as it were in God's depths, even as the precious gems are distilled in the lowest parts of the earth. Whereupon, he breaks out, as one living among God's very thoughts themselves: "How precious also are thy thoughts unto me, O God! how great is the sum of them!" He does not go prosing about God as the architect and artificer of his frame, shaping him on the outside plastically by his hand; but he beholds

* Preached before the Connecticut Sunday-school Teachers' Convention, at the Pearl Street Congregational Church, Hartford, Tuesday evening, March 2, 1869.

himself and the dear gift of his body and spirit crystallizing, so to speak, in the bosom of God's fatherhood, meditated there and fashioned and curiously wrought. It is as if he grew in the womb of God's thoughts, and God's thoughts lived within him as he grew.

Let us follow and develop, a little way farther, this interiorizing utterance and apostrophe of the Psalmist; and then we shall be ready, I trust, to gather in what we have learned upon our present occasion, setting it in close relation with all we have on hand, and making it a kind of institute in itself.

Two points, in particular, invite our attention here: first, that God is a being who thinks—doing all deeds, creating all creations, appearing in all beauty, towering in all heights of excellence, by his thoughts, which are therefore infinitely precious; second, that there is a possibility and way of arriving at the knowledge of God's thoughts, such as the Psalmist found, else how could they be so adoringly prized by him?

I. God is a being who thinks and whose thoughts, being the creating powers of all good, are infinitely precious. Of course, being infinite and filling all space, he cannot be supposed to move or travel in space; but the everlasting going on of thought within him is none the less possible. All the goings-on of things without do but represent, in fact, the eternal potentiality of his mind within. His immutability is not, as the Eastern sophists imagined, the necessary cessation of thought, but is rather his immutable freedom and vitality in it. His greatness

does not stifle his mind, leaving him to be blind Fate or still-born Nature, or a great king-dreamer, Brahma, recumbent on the stars. In his word of revelation, he says indeed: "For my thoughts are not as your thoughts;" but he means by this only that his thoughts are better, or perhaps full-formed and perfect; for there is no progress in his thinking, but only in the events he moves. He does not think distractedly, as we do under our sin; and then he does not infer, ascertain, compute, conjecture, or in that way learn anything. His memory recalls nothing, for nothing is absent. His internal movement is not a rill in which drop steals after drop, one single thought after another, but it is the sea containing all drops at once, a boundless fulness moving tidally with no drop lying dead and still. Holding this view, all events are at bottom his thought; and precisely here, in the stripping off of their external husk of commonness, we arrive at their secret potentiality and behold their preciousness. They have all God's dispositions moving back of them, God's plans contriving in them, God's beauty shaping them, God's patience waiting by them, God's justice filling their quiver with arrows, God's creations, providences, spiritual visitations coursing inwardly through them; and so beholding in them, as it were, the secret distillations of God's bosom, they become, all, thoughts of God,—our precious things, our gems of knowledge, even as the diamonds curiously shaped and fashioned in the secret laboratories of the world, become a precious kind of dust, which we now call dust no longer. Every commonest event and thing

has a base-work of divine thought and idea under it, in which it is precious.

II. There is a possibility and way of arriving at God's thoughts, or the knowledge of them, in which we make a large stride of advance in our subject.

In certain matters this point is readily and always perceived, even though we think of no such possibility in other things. We assume it, for example, as the test of all right thinking in matters of absolute truth and duty, that we think the thoughts of God. For there can be no two kinds of righteousness, truth, moral beauty, moral perfection: whatever standard reigns in the mind of God must be standard law and verity to us. God's ideal law of right and truth is our ideal law of the same. Not that every particular act seen to be conformed to right by God is infallibly seen to be by us, or that every particular affirmation seen to be true by him is infallibly seen to be by us. Under these ideals, God sees every particular rightness and trueness; whereas we distinguish the same only dimly and doubtfully. And yet, if we live rightly in or under these ideals and adhere to them faithfully, we shall be constantly gravitating toward the mind of God in all such particular matters, and shall come at last to think more and more closely the thoughts of God himself. Clouds of dust and grains of false mixture may partly obscure our seeing still, when they do not his, but we shall approximate him; and, as far as we may go, what is truth to us will be truth to him; and every good and pure emotion we may have will have the precise quality of his. What, in fact,

can be more absurd than to suppose that we can think anything fit to be thought, which is contrary to or different from the thinking of God? And that, of course, implies that we may so far arrive at the thoughts of God.

And exactly this, I now go on to say, is what he means for us. For to this end, first of all, he creates us in his own image, giving us just such a mind as apart from wrong and sin tends naturally by its own internal law to think what he thinks,—precisely that and nothing less. And then he constitutes the creation itself so as to put our mind at school by his own. Thus we think out certain mathematical laws of circles; and we turn to the heavens where God has hung out his machinery, and we find that his notions of circles and their laws correspond exactly with ours and ours with his. Hence the ecstatic, half-bewildered, gloriously rational outcry of Kepler, when he puts his problem finished on the stars and finds it exactly fit: "O God, I think thy thoughts after thee!" And just so the chemist when he goes down into the secret chambers of matter, unyoking the atoms and recomposing them again by their laws, finds them ready for new partnership only in the strictest laws of arithmetic, so many of this kind with so many of that in eternally fixed proportions; showing that God builds the earths and the stones in numbers and puts the atoms to school in them, even as we teach our children the same. And what are they doing thus early in their studies of arithmetic but arriving, so far, at the thoughts of God?

We read the mind of God also on a broader scale

of perception when we take the natural expression of things. For they bear a look of meaning or intelligence in their faces, and recite and sing as it were of God about us. His cloud, his thunder, his dew, the flush of his morning, the shadows of his evening, every form of beauty and plenty and gladness and power and terror discourses to our hearts' feeling somehow of feelings, dispositions, meanings, thoughts, somewhere, that are consciously not our own. And the lowest, dullest minds are caught by these impressions,—clowns, poetasters, poets, prophets, all are taken by them in their way. And yet there is a wonder more wonderful than this, viz., that every word of every human language is based, as every scholar knows, on some object or event naturally significant, provided for it in the grand universal dictionary called the creation; in which we see that thought is in it everywhere. And whose thought is it that packs this dictionary, this immense word-factory of expression? God's, of course. "Day unto day uttereth speech; night unto night showeth forth knowledge of him. There is no speech nor language where their voice is not heard."

So far we go in arriving at God's thought, as we trace the interior laws and behold the exterior expression of mere nature; far enough to see plainly that he is here permitting us and carefully training us to such deep interior acquaintance with himself. But we open now his supernatural word, his book of revelation, and our impression is not so much that we are arriving at God or the thoughts of God, as that they are arriving at us. In the very first chap-

ter of the book where the creation-story begins, he allows us, as it were, to overhear him in the deliberative council of his thoughts, saying: "Let us make man in our image," etc., taking us back, so to speak, into the chambers of his eternity, where we may see him planning from a day before the world to have a family round him bearing his likeness, and sharing, if they will, his blessedness. Next follows the dread fatality of sin, and the general undoing by which our good possibilities are blasted. God's own verdict thereupon is, "that the imagination of their thoughts is only evil, that they know not the thoughts of the Lord." Misthoughted now all through, filled with misruling passion,—hate, lust, proud self-worship, blind world-worship,—God engages here to recover us by a great supernatural salvation, and finally to recompose our life in his divine order, casting down imaginations and bringing our every thought into chime and coincidence with his own.

Let us now ascend this bible stair and look onward, along down the lines of the story, and see how God's great thoughts are waiting and working for us in it,—waiting and working to be felt and welcomed and become the law and blessing of our own time. This old-world history is not anything precious, viewed externally, but is only a very coarse mixture of idolatries, judgments, wars, barbarities: a religion shut up in formalities and transacted in a slaughter-yard of sacrifice, where gluttonous priests are watching for their part of the meat; the civil history is wild and oppressive; the social is treacherous and

cruel: and yet, if we go down under the externalities deep enough to find what God is meditating there, we shall say at every turn, "How precious are thy thoughts!" Underneath the outward story, we distinguish signs that are preluding everywhere a gospel day. Enoch walks with God, till by God's loving thought he is lifted and taken away. Abraham has found that God provides himself a lamb, and gotten full discovery thus of God's loving thought to him. Jacob has seen angels of God ascending and descending on him; and by that sacred telegraphy had his communication with God. Moses has had his bush and put off there his shoes before him whose title of mystery is, *I am that I am.* Little Samuel has had his call; and Isaiah has cried: "Woe is me, for I have seen the King"; and David has got so wonted in God's dispositions, purposes, sympathies, self-sacrificing patiences and meditations of mercy, that he prays by God's thoughts: "Have mercy upon me, O God, according to thy loving kindness; according to the multitude of thy tender mercies blot out my transgressions." Meantime God is calling out all through the ages, himself, to the sottish people of transgression: "Come, let us reason together." Come, that is, and put yourselves along-side of me, your mind by my mind, your thoughts by my thoughts, that we may think alike and be one forever. And so, if we take all these old books of story, biography and prophecy, and join ourselves to these old hymns of worship, we seem to be insphered among God's very thoughts, —let in deep into the discerning of them. And we

are lifted by the swell of a certain deific undertone in them, which is the Eternal Mind heaving up through, in great inspirations and tides of thought that have no human measures. Somehow the "precious thoughts" have arrived and found discovery in us.

Now at last the fulness of time is come, and the New Testament chapter is opened. And here the remarkable thing is that every turn of the story is so palpably meant to give us God, and let us into the deepest possible discovery of his interior working and thought. Trinity lies on the face of the story, and it is a most gloriously practical and grand use of the doctrine, not often observed either by those who believe in it or those who deny it, that it crowds all mind directly in upon the most searchingly inward ways of viewing God. We cannot think him superficially now any more; but we must go far enough in, deep enough down, to be mining, as it were, in his nature. And then after this antechamber of mystery is passed, the remarkable thing is that everything divine is made so palpable, so exceedingly clear. God is manifest in the flesh. In his human person Jesus is the incarnate word of the Father. By great works and all divinest charities he shows the precious thoughts and becomes the express image of God's inmost mind. He has no difficulty in saying: "I and my Father"; and as little in saying: "He that hath seen me hath seen the Father." Herein is love, herein are all God's dispositions, all God's patiences, condescensions, tendernesses, forgivenesses, all the righteousness; and

the sacrifice of the cross declares them as in one comprehensive act of expression. God comes into open vision, so that an apostle is moved to say: "For God hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." And when he is declared as "the Lamb slain from the foundation of the world," what are we to understand but that in God's previous eternity of thought and character there was a bleeding side of sacrifice, a cross, which John saluted when he recognized the lambhood of Jesus: "Behold the Lamb of God, that taketh away the sin of the world"? And when he dies—this Lamb of God—how far in opens the gate upon God's inmost counsel and feeling! We behold the one great, world-forgiving thought, we are fully atoned, our gospel of life is born!

Nothing more is wanted now but the gift of the Spirit, to come up from within, as Christ has come down from above, and be his interpreter in us, re-revealing Christ inwardly, as we believe in him, and helping us to believe in him by such inward revelation. And then how far off are we from the discovered thought of God, when the Spirit witnesseth with our spirit; when our natural man is gifted by him with a spiritual discerning of the things of God; when, not knowing what to pray for, the Spirit helpeth us, groaning silently in our groans, to mold our intercession for us according to the very thought and will of God! And so, at last, as God is arriving at us, he makes our grace complete by putting spirit in our faith, that we may arrive at him. Now the

discovery is full, and we are sealed by it everlastingly. God is no more beyond sea, that we must go after him, or above, that we may bring him down; but we have him in our mouth and in our heart and are of him forever. And this is our redemption.

Are you now beginning, my friends, to ask what is all this for? Has it anything to do, and by any possibility what, with this particular occasion? My answer is that it has, and will be seen to have just everything to do with the occasion. The very design I have in it is to corner in your minds a very important matter in which a whole great chapter of counsel will be opened. I bring you out here on this summit-level of the gospel, at a point where the day-star rises, and the day-bath of God's light floods all believing minds, that you may have a grand revision here, both of the matter which has called you together, and of yourselves as related to it. My design is to put our preaching and teaching ideas in measure with the real gospel, at its best and most central point of view.

It appears to me, though perhaps I am wrong, that we hold this Sunday-school work in a very light way, such as demands a kind of re-institution to put it on a right footing. The unfortunate word *school* appears to let up, a good deal, the pressure of Christian ideas. Who teaches, in what manner, with how much or little responsibility, is not so much considered, save by a specially conscientious few. And the work is a good deal secularized to the children; as if the making up of a good time for them were a

considerable part of the plan. The jolly, no-religion songs, the amusing stories and droll illustrations that illustrate nothing, the uncaring manner of the memorizing, school-training recitations,—all these produce, when taken together, an atmosphere of general unchristliness. As it was and still is the manner of parents to bring up their children for a future conversion, so the vice creeps in here of teaching only for some future benefit, and letting everything by consent stop short of touching the main thing. Palestine is taught, the mountains round about Jerusalem, Jerusalem about the temple and the cross, and all that is about God, but not God himself. It is not expected that the children will know God himself, but something about him.

And there is, in fact, a secret assumption that no such thing is possible; or that the true knowledge of God as in friendship is possible to adults, but not to children; whereas, the real fact is that children are a great deal more capable of it. The boy-child, Samuel, could hear the call when old Eli could not. Children may not think the gospel experiences as well, but they can have them a great deal more easily. Tell the child how present God is, how loving he is, how close by he is in all good thoughts, and he will take the sense a great deal better than the adult soul, that has gone a-doubting so far and speculated his mind half away in the false intellectualities miscalled reason. Ah! my friends, "Of these, of such is the kingdom of heaven." So Christ says, and we make almost nothing of it. These children can make room for more gospel than we, and

take in all most precious thoughts of God more easily. The very highest and most spiritual things are a great deal closer to them than to us. Let us not wonder and not be offended if they break out in hosannas on just looking in the face of Jesus, when the great multitude of priests and apostles are dumb along the road as the ass on which he rides.

Consider next how much it means for us that we may teach from Jesus, having him revealed thought-wise in us in all the divine flavors of his life. As he came to draw men to himself, so we can draw; for we can bear him about visibly in our body and become each one a Jesus in our places. And we shall teach him to children thus, not by over-much digging at lessons, not by contrived arguments and made-up speeches. A great many, meaning to be faithful teachers, study too much, reason their way too hard, practise their interpretations too indefatigably, and run so far always to arrive at Jesus that they never arrive. They come short, they faint for exhaustion; they get so many detentions upon them in the surroundings of Jesus, that they do not really find him much of the time, or come in where he is. No man teaches a gospel, whether in his pulpit or at his table or in his school, who does not know Jesus, and he cannot know Jesus out of any book by simply knowing the book, whether it be bible or anything else; but he must know the being, the very person: indeed he must become a Jesus in some very important sense, himself. And here again it will not be enough to go through some gusty phase of experience, some

inward commotion, some turbulent heat, some vision of a flighty brain. You will fitly represent Jesus only when you are much with him, getting into his thoughts, and being carefully practised in them. You must be new-charactered in him, and that requires a great deal; a large meditation of the combined qualities that make up his beauty and set the equilibrium of his dignity,—his gentleness, unfearingness, impartiality, unsparing truth, deference to the humble, the burden of his sorrow, the love he seals by his death. If you had the whole four gospels at your tongue's end, if you understood all the occasions, times, conjunctions, harmonies, and had everything elaborated in most scientific terms of argument, that would not qualify you. Simply to see Jesus in you, hear him in your voice, trace him in your patiences and charities, behold his gentleness in your walk, breathe his love in the flavors of your pure concern for godless men: this would signify more, preach more gospel, I might almost say, without a word beside. Your people, your house, your class, your school, living in such atmosphere, will have all Christly power upon them.

Another great matter will thus be secured, viz., unity of impression. It is a great source of failure in the preachers and teachers that fail, that there is no constant element in their action and of course no unity in the impressions they raise. They do many things in as many moods; they get up new subjects, fine arguments, wonderful discoveries, all varieties of expedients, and go darting round hither and thither, full of industry and just as full of noth-

ingness. If they raise a little effect of some kind to-day, it will only make room for some other kind of effect to-morrow; all because they are working under key, down among things or questions that are not in Christ, or up to Christ at all. Whereas you will observe that one who is really in the hidden life of God, one who abides there in God's peace and works from it, has a way of continuity and keeps on rolling his work steadily forward by a certain unity of meaning. He does not strain himself as hard as teachers often do, acting from a lower key; he will not do as brilliant things perhaps, or invent half as many expedients; but he will be filling this or that child's bosom with Christ simply because of what is in him. Something precious from God will appear to flavor all he does; and that precious something will be catching, as it were, in other minds by a law. "How does he do it?" this and that other teacher and preacher will ask; and they never will find how, till they discover how all best power rests principally in what we are, and not in what we do. No doing, at least, is of any great consequence which is not steadied and quickened by what we are.

Sometimes the teacher who is not in and of God's thought, and knows not how to sing "How precious," will get visibly stalled in matters below the gospel, —questions of bible antiquities, questions of geography, questions of commentary, questions of opinions, travels, chronologies, all of which may have a genuine interest and importance; but the misery is that it is so easy for him to stop in these matters, and build tabernacles there which Moses and Elias and

Christ will not care to occupy. Some will be wanting so much to be popular with their class and will do so many things for it, that they become subservient and the class shortly has them in its power. Others will be so intent on results as to quite weary out their pupils by over-much personal talk and intercession. O, if they could only be one degree fuller of the precious things, and let their simple fulness talk by its own silent flavors of sweetness and joy! That has no dinning in it; that will not hammer out the patience even of a child.

In all these matters now, and a thousand others which could be named, false aims, false means, false manners will be rectified, almost of course, if only the teacher is a saint or believer who has been set, or is now trying to be, in God's full equipment. If he truly lives with Christ and with God on the footing of a joyous friendship and full private acquaintance, he will have a certain divine propriety in him, and God's silent dew will be distilling on everything he does.

But there are two very important matters, of a more general nature, that now ask your attention here, as in full view of a subject that presents the very highest, most spiritual, and most inwardly perceptive notions of Christian experience. One is this: Is there any modified way of organization or exercise that may do more than simply teach the classes matters about God,—that will bring them in to know God himself? If we do not fear to drop the word "conversion," as a word more proper to the conditions of adult minds, is there any way of

in-Christing childish minds so immediate as to put them at one with him by their direct impressions? Of course they will be converts in reality, but not as beheld in their external demonstrations.

I believe that there is a way of doing just this. The Moravians train their children largely by the singing of hymns that centre in Christ and true Christ-worship. So, dismissing partly the idea of a school and organizing a discipleship in hosannas, we may put our children through songs of the Lamb—chants, litanies, sonnets, holy madrigals and doxologies,—such and so many, and so full of Christ's dear love, that they will sing Christ into their very hearts, and be inwardly imbued and quickened by him. At the same time there will be rehearsed, with these, scripture lessons that have the sense of God's authority and power and forgiveness and divine pastorship and child-cherishing friendship in them; everything, in short, that most appreciates God and the precious thoughts of God; everything that belongs to a penitent, adoring, tender, faithfully kept, patiently enduring, bravely steadfast, gloriously trustful character. And these rehearsed responsively or by all together, and blended with high song, will make up a taking-in exercise, whereby Christ will be entered more and more deeply into the secret life of the children. For observe that whoever hears or is taught something is only put on consideration, or helped into consideration, by the matter received; whereas the worshipping, praying, praising soul is put as far as possible into the very life of the sentiments rehearsed. We may teach about God and

Christ altogether too much, putting our teachings in the way of a due receiving. But if we come in with our children, full of worship ourselves, and open out our souls into that which waits to be opened into theirs, how receptive will they be, and how certainly will they sing the songs and pray the confessions and prayers into the deepest lodgements of their nature! We shall not have a small trained choir of singing boys to entertain or move the grown-up people in attendance; but we shall have a beautiful assembly of singing boys and girls offering their own hosannas to the Lamb, and he fast by them, waiting to be graciously installed in the chorus they sing to his name. Have we nothing to learn, nothing to gain, by a reconsideration of this whole matter? Is it our wisdom to lay everything on teaching, and set everything we do upon the score of private judgment, saying: "There, we have taught you how it is, and now you must be wise for yourselves." Have we not a more excellent way? And if we take our afternoons regularly for this kind of exercise, and have it as a common church privilege for all, will it not be quite as common, and quite as much valued as if we were all become children together? At any rate, we should know what it means, that "of such is the kingdom of heaven"; for the kingdom would be there.

A single thought more, in which I will be brief, though it asks a large discussion. Is it not our privilege and duty, as preachers of Christ, to do more preaching to children? I think of nothing in my own ministry with so much regret and so little re-

spect as I do of my omissions here. We get occupied with great and high subjects that require a handling too heavy and deep for children, and become so fooled in our estimate of what we do, that we call it coming down when we undertake the preaching to children; whereas it is coming up rather, out of the subterranean hells, darknesses, intricacies, dungeon-life profundities of old, grown-up sin, to speak to the bright daylight creatures of trust and sweet affinities and easy conviction. And to speak to these fitly, so as not to thrust in Jesus on them as by force, but have him win his own dear way by his childhood already waiting for his cross, tenderly, purely and without art,—O, how fine, how very precious the soul equipment it will require of us! I think I see it now clearly: we do not preach well to adults, because we do not preach or learn how to preach to children. Jesus did not forget to be a child; but if he had been a child with us we should probably have missed the sight of him. God's world contains grown-up people and children together: our world contains grown-up people only. And preaching only to these, who are scarcely more than half the total number, it is much as if we were to set our ministry to a preaching only to bachelors. We dry up in this manner, and our thought wizens in a certain pomp of pretence that is hollow and not gospel. The very certain fact is that our schools of theology will never make qualified preachers till they discover the existence of children. Let every young man who is going to preach put himself to it, first of all, in that afternoon service we just now

spoke of, there to begin a ministry wise enough and rich enough in gospel meaning to take the heart of children.

Some of us, I know, will say that they have, alas! too much thinking to do for this other exercise. It puts them to the strain and shapes their habit, and how can they unstring their bow? Yes, brethren, we have all much thinking to do; but if we are up among God's thoughts it will not strain us to think them, and scarcely more to have ascended the level where they are. Up through all created being and scripture knowledge we shall be climbing, out of all darkness and obscurity, mounting fast and far toward the light; we shall go steadily over the rough hills of obstruction; we shall ascend the highest peaks to watch for the day; and when we see the east begin to be streaked with gray, the gray changing into purple, and the purple into gold, shall it not be much that if we have our children with us, they will see God's light as clearly and be as glad in it as we?

IV

A GREAT LIFE BEGINS EARLY *

O God, thou hast taught me from my youth, and hitherto have I declared thy wondrous works.—PSALM lxxi. 17.

Xenophon writes what are called the Memorabilia of Socrates, recording for the benefit of future ages the remarkable acts, conversations, characteristics and personal fortunes of this great teacher of mankind. The Memorabilia of David are not less remarkable, but he does not think of them as pertaining at all to himself; he calls them "wondrous works," instead, of God, and goes on publishing and celebrating them in hymns of praise from the beginning of his wonderful career to the end. He is now an old man, "old and gray-headed," as he writes in the next verse of his psalm, and reverting here in thought to his early youth and retracing the steps by which he has risen from a mere shepherd-boy to the kingdom, raising also the kingdom with him by his military successes to a rank among the great monarchies, he distinguishes God in every

* Preached in the North Church, Hartford, March, 1852.
In offering this sermon as it stands, it is not thought that the references to the life of David lose their value as illustrations of the subject through their lack of harmony with recent biblical criticism.—EDITOR.

turn of his marvellous and sublime history, and cries, "O God, thou hast taught me from my youth, and hitherto have I declared thy wondrous works." He appears also in this language, as I think you will perceive, to advert to his musical and lyric inspirations, as if God had not only been his public guide and preserver, but his teacher and the power of a higher utterance in his heart, so that he has come on singing all the way, as by a divine music within, of the wondrous works of God and his divine providence without. It seemed to him that his whole life up to this time had been a kind of lyric strain, in which the wondrous works of God had simply made use of him to celebrate and sing their own history.

It would occupy me too long and take me away from my purpose to make out a sketch of this very wonderful history. Suffice it to say that he begins a shepherd and ends a king, and that as he was able to enlarge the kingdom by his military prowess to such a degree as to become in a sense its founder, so in a similar sense he founded the metropolis and temple of his religion, and in a like degree founded and became the king of a new literary era in his nation. For God, teaching him from within, so brought on his genius from his simple beginnings with a shepherd's pipe that he became, despite all the rough adventures and turmoils and public cares of his life, the first lyric poet of his nation and, in some respects of the world. He could not understand his own way or God's way with him; it was a mystery, a chapter of "wondrous works," and all that he could do was to keep singing it, as in that boldest, most

sublime of all celebrations of personal history, the 18th Psalm.

The truth which I derive from the experience of this very remarkable man, and which I propose at the present time to illustrate, is this:

That a life taught of God from youth onward will be a life distinguished by wondrous works, or, what is the same, by events, characteristics and turns of advancement that are both honorable and remarkable.

To unfold and rightly conceive this truth, we need to notice and make due account of the fact that there are a great many ways of being advanced, and a great many different characteristics and successes in which one may be distinguished. God will not make every young shepherd who loves him a king or a poet. That will depend on the times or the places God has to fill, and the talents and powers of the subject himself. And yet he will make everyone who is willing to be taught by him from early youth, and who grows up thus in his teaching, remarkable in some way. Some of the most remarkable people in the world are those who live a somewhat private and obscure life and are not distinguished in any manner by their talents. I have never known a case of deep, unaffected, habitual piety, where the friendship of God has for a long course of years been the element of life, where the person did not come to be regarded as a remarkable person. It is partly because God leads on such persons through providences and spiritual experiences that are remarkable, both to others and to themselves; partly because of

the ennobled and purified character formed in them and the Christian wisdom of their conversation; partly because of the good turns, the successes, the daily bread supplies, or the joy and comfort that seem to invest them in their lot of pain or privation. They will be spoken of, there will be many that love to hear them, many that go to catch the spirit of their faith. And they will be a far greater wonder to themselves than to others, for it is one of the transcendent and sublime joys of a life in God that it is all made up of wondrous works. Greater battles are fought, greater kingdoms won, sublimer hymns are sung in their hearts than those which made the wonder of David's outward history. They see God in everything that befalls them, and that makes everything great. God is leading them on through a great history. And there is so much in this that it imparts an air of sublimity to their expressions and their character. While their own life-plan, as a plan of God, is unfolding to them like the chapters of an epic, a wondrous work of God in every part, they are raised above all princes of the earth in the conscious pitch of their exaltation. But I mean, by a life that is taught of God from its youth, something more than a simply credible piety or a fair repute of religion. I mean a life that is practically yielded up to God, dwelt in by God, living in him as an element, and growing up thus from the ground to flower and bear fruit in him. A religious character which still is not religious must needs be a very insipid character. But when religion takes genuine hold of the life, to shape it from the begin-

ning and make it a real intimacy with God, then it will be a wondrous work and a song in every part. Never will it fail to unfold the divine beauty and power in such acts, successes, experiences and characteristics as to render it impressive and remarkable.

We need, in order to a right impression of this subject, to conceive the fact that the world in all its employments and spheres of life is a university, and that life is designed to be a training process for us all. We are so much governed by words as to forget, or even to think it impossible, that men have any advantages for learning or unfolding spiritual power who are not in schools or colleges or learned professions. But the truth is that every calling, work, appointment is so far a school, that if it is rightly filled it will bring on the man or woman or child or even slave that fills it. No matter what our sphere is, we shall be improved and raised by it. If it is the calling of a shepherd, that calling will be a university in the fields, where the youth will flame up into a lyric poet after the manner of David, or burst forth like Amos in the visions of a seer. If it is that of a page or a cupbearer, then it will turn out a Nehemiah to be the restorer and liberator of his country, or a Daniel to be the chief minister of a kingdom. If it is that of a shoemaker, it will give the world a Boehmen, or if it is that of a tinker it will yield a Bunyan. I mean that something will come that we shall love to look upon as one of God's gifts to the world, and something great and happy and wonderful and fit to be a song of praise. And we shall the more readily believe this if we make

due account of the fact that, while the world is a university in all its spheres and callings, so God is the leader in it. He built the world to school us and train us up in it, and he undertakes himself to be the schoolmaster. He is not only mindful of us, visiting us occasionally to see what progress we make, but he is with us continually, pervading us within, unfolding us from within. He calls out our powers, modulates our tempers, shapes and fortifies our principles, enlightens and irradiates our judgments, sets up aims to inspire us and objects to kindle our hopes, and so he draws us on to a good and fruitful and happy life. He will teach us in a manner so complete and careful that we shall be guided into the best field, set in the nicest harmony with his providence, made the most of, most lifted in consciousness, and we shall sing with highest joy: "It is God that girdeth me with strength and maketh my way perfect." O, if it be much to be instructed by the best professors and most learned doctors of science in the world, how much more does it signify to be under the teaching of the all-perfect, all-knowing, all-beautiful God, a being who can touch every spring of action, irradiate every darkness, ennoble and purify every feeling and impart himself to the glorified consciousness of the soul! And this is the privilege of training received by every person, in whatever sphere of life, who is taught of God from his youth.

Moreover, we must make due account of the fact that the teaching of God of which we are speaking begins early, or in youth. God took David into his

teaching as a shepherd-boy in the fields, and there began to call out his genius and prepare his wondrous history. And so he entered into life, as it were, in the spirit and power of God, a man who was prepared in that manner to all the successes and fortunes of his history. But he had no conception that a life of faith and piety begun at a later point in life could have had any such effect—that he could have been taken, for example, at middle life and raised from a plain rustic into a king or the first poet of his language. His thought is different; he perceives and means to say that it was God's teaching in his youth, when his soul was capable of the divine fire and the heat and glory of a divine love, that brought him on in this manner. And this we know ourselves. A young person will easily acquire a language or form a style or establish an exact intellectual discipline, but at a later period it becomes more difficult and, ere long, a kind of impossibility. Indeed, a man cannot even learn a correct and competent business habit unless he begins young. No teaching or training really saturates the nature and fills it, except that which is begun early. What is received farther on, after what we call the bent is fixed, is partial and has only a partial sway over the character. Hence we are to look for a very different class of results when a person is really given up to God's teaching in youth. If then, at that early period when the soul is pliant to influence, God may truly possess it and have it under his teaching, the most will be made of it. There comes out such a character as Joseph, a flower of divine beauty whose

blossom Providence will itself ripen and bring on to its fruit. Or it will be a second David, or Daniel, or Amos; or a Pascal, a Cromwell, an Edwards, or a Wesley. These were all brought under God's teachings at an early period, though not all in their childhood. Indeed, I have found it difficult to recall any example of a man who was really lifted and made to see the wondrous works of God in himself, who began to be taught of God even as late as middle life. Among all the great disciples, I know not one such example. Religion never does its will completely in a man, or so as to prove its power, unless it can have its way in childhood or youth.

Again, it is a great point in the teachings of God that he is able to impart an abiding impulse or inspiration to the soul which no other teacher can. This is the great difficulty in all teaching, to rouse the pupil, to quicken a purpose or beget a worthy enthusiasm in him, and set him on upon life with an object and courage to go after it. O, how many dull, earthy, sensual or spiritless souls are there in the schools, that can never be started with any high-minded and good impulse! But you will never see a young Christian who comes up into life as one of God's pupils, who has not a good living impulse in him, something to live for, courage, inspiration to go forward and battle his way through. Nor does it make any difference whether the person is distinguished for capacity or position in life. If he is an apprentice, obscure, uneducated, not highly gifted, yet if he becomes thoroughly saturated with religion or God's teachings he will have impulse and inspira-

tion. He will have something on hand to do, and a real courage or inspiration of divine energy to do it. Let religion or the faith of God have hold of him long enough and fully enough to saturate his powers and fill him practically with its sovereign influence, and it will kindle such a fire in him as to exalt every capacity he has to its utmost pitch of vigor.

Once more it is a great matter as regards this teaching of God that he does not stop, but is able to go on with his pupil and bring along just the occasions that will most help him or promote his advancement. See how it was with Joseph; it was just as if he were the child of Providence and everything were to be turned so as to set him forward—the dream, the jealousy of his brothers, the caravan of Ishmaelites to whom he was sold, the wicked art of his master's wife, the famine of Egypt, the honors of a viceroy in the kingdom, all these came along in order as if they were occasions and conditions meant for him. David rose in the same manner; as if the sheep, the lion and the bear and Goliath and the kingdom, and the lyre that kept him company in all, were made expressly for the bringing out of this wonderful pupil of the Almighty. So with Daniel; it would even seem as if Nebuchadnezzar and Belshazzar and Darius were made as truly for Daniel's manhood, as the pulse and cold water of temperance for the growth and ruddy countenance and the clear-headed scholarship of his childhood. God is able to give his pupils just what they want to send them on, or to exalt and glorify them. They never graduate

until they die, but he goes on with them, turning all their occasions, yielding them the sublime conviction that their life is a plan and a purpose of his, and enabling them to sing even to the last: "Hitherto have I declared thy wondrous works." O, how wondrous a thing is a life that is shaped by God, and consciously lived in his mysterious will! Take, for example, such a history as that of Cromwell, enveloped in his own sight wholly in God's counsel, rolled on over the heads of precedent, over church and parliament, like a chariot of wrath sent forth from God—how great a mystery is such a man to himself, a wondrous work of God; not less wondrous now but more sublime, if he could see its steady roll of power and the tremendous issues God is bringing out of it, and the respect in which the coming ages are to bow to his name as a champion of liberty and religion.

In drawing this subject to a conclusion I remark that young persons, who only think of piety as wanting it to be saved by, are in a great mistake. They might almost as well think of an education as something which they want to die by. No, the great first point of Christian character is that it is wanted for the success and happiness and the ennobled consciousness of this present life. As God never made an eye which was not made for the sun, so he never made a soul which was not made to partake his light, and be trained up and guided by him. And so much is there in this principle that a great part of the failures that come to pass in men's plans, by a defect of talent as we think, would never have

happened, if the talents possessed had been brought out by God's teaching and the inspiring impulse derived from being thoroughly in his love. For what power of thought or feeling or purpose, what element of courage or principle of prudence, what capacity of great action or command or impression, what spring of impulse or devotion, what fire of art or genius, what one talent or gift of any human soul does not want the proximity and the manifestation of his divinity within to fill out and purify and poise it for its work? And then how much more evident is it that a man, going out into this great world to act his part in it, wants a guide who knows it and will set him ever in his way. How weak a thing is human discernment or human prudence to a being out upon such an ocean as this, so vast, so girt about with quicksands, so thickly studded with jutting rocks and islands, so blanketed with darkness and the rage of its storms. No, my friends, it is not the only need you have of God that you want his acceptance hereafter. You want him even more pressingly here, want him to be nigh you by his glorious proximity, want his guidance, want to be in his plans, and admitted as a link in the golden chain of his wondrous works.

We discover in this subject why it is that so many complain of the insipidity of life. Life is always insipid to those that have no great works in hand, or no lofty aims to elevate their feeling. The greater part of mankind, almost all such as are not deep in the life of religion, grow weary and sick and show by their uneasiness how destitute they are of any proper relish of satisfaction in their experiences.

They are like fish gasping in the air, or insects in a vacuum. Life is and always must be a most insipid experience, till it is raised high enough and brought close enough to God to be in his teaching and fixed in his great ends. Then it is high, then it has a meaning and a relish and becomes a joy that is fit to be sung. What is it to eat and sleep and have a little business and gain a little money and see a little society? What is this to live for? My young friends, there is something better for you than this, and you can have it. God has a place for you, God waits to teach and lead you on. Come over to him, to abide really in him, and you shall have a life of wondrous works, full of zest, elevated, serene, luminous and clear, participant even of God himself.

We have discovered why it is that humble Christians are accustomed to speak of so many wonders in their experience. It is because they are so completely in God that their life becomes a divine plan or chapter, which they hang over even as spectators and watch the process of. It does not seem to be themselves alone but another that they are conscious of, a kind of other and divine self; and while tracing his mysterious will in them and the unfolding of his plan, they feel it to be a wonder great and holy. Now there is no real sense of elevation to anyone in mere self-consciousness, but if you live in the touch or contact of the infinite, conscious even of God in his inward manifestation, that makes everything great, every experience a wonder. And then it matters little where you are externally—whether in a hovel or a palace, whether you are a slave or a king—you are living in a great life, everything is

divine, a wondrous and holy work of God. To be in God, even if it be to suffer, is to have a great experience, and if you look within, it is to have a kind of heroic elevation of soul—just what you see in the humblest examples of the true little ones of God.

Finally, we see that Christian piety should have the earliest possible beginning, and then it should be so earnest and complete in its power as to bring the whole character and life under its domain. My young friends, let me urge it upon you that you make no feint of it, that you determine to live just such a life as God will plan you. Yield yourselves up to the complete sway and the perfect teaching of God. Do it now, do it from the first, and keep yourselves in that mind to the end, and make no doubt of this, that God's plan for you will be a good one and his work a work more wondrous and glorious than you can either execute or think.

If you want a happy life, a great life, a life that shall be a song, then it must be a Christian, wholly and completely Christian, not a partially Christian, life, such as you will graft upon the old hard timber of a youth spent in sin by some late repentance, but such a life as you can have only when you give the dew of your youth to God. This now you can, a little farther on and you cannot—the privilege is gone. May God reveal this wisdom to you and write it in your heart, that it may be yours in the years when your sun is sinking to look back over a good and great life and sing: "O God, thou hast taught me from my youth, and hitherto have I declared thy wondrous works."

V

OUR BEST WEAPONS GOTTEN BY CONQUEST *

And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth behind the ephod : if thou wilt take that, take it : for there is no other save that here. And David said, There is none like that ; give it me.—1 Sam. xxi. 9.

It was the custom of the ancients to hang up in the temples of their gods as consecrated trophies the shields, swords, standards and other implements of war taken from their enemies in battle. This custom obtained among the Jews in common with the heathen nations, and David, in accordance with the custom, after his combat with the Philistine giant, had taken his sword and hung it up as a trophy in the Lord's house at Nob, the sacerdotal city of Ephraim.

At a later time, when fleeing from Saul as an outlaw, he comes unarmed to Abimelech, the priest of Nob, asking for some kind of weapon as armor. The aged priest replies in the text that he has no armor save David's own consecrated trophy, the sword that he himself had taken from Goliath and

* Preached in the North Church, Hartford, in August, 1848.

deposited as a votive offering in the Lord's house: "If thou wilt take that, take it: for there is no other save that here." Ah, that is the sword of Providence already. What more or better could he ask than that? His heart leaps eagerly to seize it: "There is none like that; give it me."

So he took the weapon and set off again in his flight, to cut his way out through all dangers and surrounding foes, till that holy Providence whose sword he wielded brought him to the throne of Israel. And if we could follow him in the strange adventures and wild exploits of his outlaw state we should see him cheering his courage always and nerving his arm by this sacred talisman of victory, the sword of Goliath. With this in his hand he headed his little company in the storming of Keilah, and took it from the Philistines. With this he pursued the Amalekites to recover his family and the spoil of Teklag. This too hung at his side, we may believe, when he cut off the skirt of Saul in the cave of Adullam, and again afterward when he stole into Saul's camp at night and took away the cruse and the spear from his pillow. When his hand touched the hilt of this, it was strong. When it rattled by his side among the rocks and woods of Hachilah, the sound was music in his ear and victory in his arm. Never could he look on it or touch it or hear it rattle in the scabbard without saying in himself: "There is none like this, the sword of Goliath, the Lord's token of power and victory."

The same thing we shall find holds good in matters spiritual, and I offer it accordingly as a prin-

ciple never to be forgotten, *that there is no so good weapon for a Christian as that which he has gotten by his own personal victories.* Whenever he has gained any one victory, it is the sword of a Goliath in his hand wherewith to carry other and greater victories.

We shall settle ourselves into this principle most firmly by observing first with a little care the instances or illustrations of its efficacy continually displayed in the matters of common life.

There is nothing more infrequent in the annals of war than the losing of a victory, after once the enemy's guns have been taken at some great point in the field and turned upon himself. After that one party fights as a victor and the other as vanquished, and the result is not doubtful. We also know what indomitable fire it has several times given our countrymen, when upon the sea they have fought the enemy in ships taken from him in recent battles. Napoleon appealed to the same kind of sentiment when he built his towering monument of victory out of the brass cannon taken in the campaigns of Italy and Austria, designing by that brazen trophy to assure the French people in coming ages of their martial capacity and to fire the consciousness of invincibility in their bosoms. History, I need hardly add, is full of examples in which armies have been nerved to achievements, humanly speaking impossible, by simply finding in their hands weapons taken from their enemy in the fields of yesterday.

The same thing is exemplified also more quietly

but not less convincingly in the struggles of learning and science. The problem of the falling apple, once solved, gives courage to scale the firmament itself and furnishes the ladder besides, for this one truth is a weapon conquered strong enough to conquer even the physical universe. Thus it is that one discovery or invention always prepares another. Thus it is that the little triumphs of the nursery or the school prepare the higher triumphs of the manly scholar, for everything done that awakens the sense of power leads in all the victories that come after. One song makes the great poet, one speech the great orator, because in that song or speech the man first discovers himself.

The same thing is observed in a form even more familiar in the matter of acquisition. Beginning at the point of poverty, as many of the most successful do, it seems to be even impossible to get a recognized place in the great world of business. The aspirant has neither credit nor friends to help him. Nothing helps him, everything conspires to hold him down. But by dint of much patience he finally helps himself. He establishes a character, gathers a little fund of capital, and these are weapons that, once gotten, assure him of the future victories. He takes confidence, grows conscious of power, comes into position gradually as a man of promise and capacity, and friends gather round him to cheer him on. The sword of Providence is now in his hand, acquisition is easy, and he goes on with his advances, rapidly extending his enterprises and enlarging his revenues till at length markets, banks, and all the

great engines of commercial power become his tributaries.

What I now undertake to say is that Christian success follows the same law as other kinds of success in the natural life. And exactly this, if I understand him aright, is the Saviour's meaning when he propounds it as the great law of Providence that to him that hath shall be given. He gives it as a law not peculiar to Christian advances, but as a law universal. It is not that he has, in arbitrary sovereignty, determined to bestow his favors where they are least needed. He only declares what is the nature of power universally. God has made it the reward, he says, of industry, courage and duty that the more a man has conquered the more he may. The advances he makes shall be the weapons of his future success. To him that hath shall be given, and he shall have more abundantly.

Now the whole scheme of the Christian life, as we may see, is that of a warfare, and the soldier is to get his power by his victories. Every giant vanquished yields up his sword to the victor and arms him to vanquish again. And so Apollyon, Giant Despair, and all the monsters that assault him shall be put to flight and chased back to their dens.

I do not mean, of course, that the Christian is to create his own power in this manner. He triumphs always in a divine power, and the essence of his triumph is that he is learning in it how to be empowered by a force not his own. And when he goes to a second encounter, cheering his heart by the remembrance of a first victory already gained, the very

power of the remembrance is that he there had evidence so glorious of God's conspiring help and was accepted to be his soldier. He takes the sword wrested from his enemy, saying, "There is none like that"; but he says it in no spirit of mere human glorying, but as having there discovered what God will enable him to do. The very strength he feels comes of the awakened confidence that God is with him.

Indeed, every victory gained by a Christian will be itself a victory of faith or dependence. Prayer, when prevailing, is represented in the story of Jacob as a hard grapple of confidence, in which the patriarch refuses to be worsted and is finally crowned as a prince on the field. And so he was only further inducted into faith and conquered new ability in prayer. How else, indeed, do we ever become able to prevail in prayer except by prevailing. One success strengthens us for another. Pressing our suit successfully in some inferior matter where it is easier to believe, we obtain faith and confidence to ask more and be more importunate. We are able to prevail just because we have prevailed.

The same is true in regard to our trust in God's promises and pledges. Having proved them yesterday we can trust them more implicitly to-day. If we had a struggle yesterday to hold ourselves to a practical belief of some promise, we can rest ourselves on a higher promise to-day without any struggle at all. We are thus, by trusting God, proving the reality and verity of his government, conquering our own doubts and arming our soul in the divine

government as a panoply. A settled confidence grows up thus out of our successes that Providence is with us and that all God's promises are Yea and Amen.

Instead, therefore, of maintaining or supposing that the Christian is to get on by fighting out his own cause, and furnishing in that manner his own armor, we see that he can no way put on the whole armor of God except by that kind of exercise that enables him to prove it and wear it. The process of victory is an arming process even under faith, and no one ever gets fully armed who has not carried victories of faith.

Let us turn our attention now to some of the methods in which our past successes prepare us for other and greater.

First of all, we observe that the very contest waged will itself, taken as an exercise, strengthen the mind and invigorate the sense of holy principle. Next it will impart new courage, and courage is the soul of power. To know that we have triumphed imparts a confidence of triumph. It is even doubtful whether a Themistocles, a Cyrus, or a Napoleon, defeated at some early period in his history, would not have been fatally crushed and disempowered. Victory began with these men, and victory held them up. So it is with the Christian. Spiritual success gives him spiritual courage, and the want of it cripples him. Suppose he is afflicted with misgivings in regard to his capacity for some great work of duty. Some trial of his faith and capacity in a narrower sphere where he succeeds will set him on, displacing every anxiety.

At the same time, what encourages him will discourage all the obstacles and enemies in his way. All enemies of God and truth tremble when they have to face a man who has proved his mettle in the exercise of Christian power. Felix trembled probably as much because Paul was a man of reported energy and had the visible tone of it in his action as because of the truths he told him. Wherever a Wesley or a Whitfield went, the sound of their power went before them, and their hearers were half subdued in anticipation. So universally, if a Christian is known to have exerted a great power and influence over mankind, or to have been the successful champion of any great cause, men expect to be moved and impressed by him; opposition is intimidated in advance, and all the forces of resistance are weakened. External foes and obstacles make but a feeble resistance to one who comes with the trophies of victory. His former successes are all so many weapons, and the strength of hostility is palsied by the sight of them.

The same is true also in regard to the internal enemies of the Christian. If, for example, he is afflicted with doubts of a sceptical nature, to have slain one doubt in a fair and manly combat is to get a weapon against all the others. They will slink away into their secret recesses, and will hardly dare to whisper their suggestions. In like manner, to have gone through a period of mental darkness and despair and come into the light again is to have gotten an advantage over all the vapors and morbid humors of grim depression. Where Giant Despair

is slain, and the hand that before could only sling a pebble is seen grasping his sword, all the giants of the fancy are ready to flee or surrender at once. So if you will vanquish many foolish and hurtful lusts, you need thoroughly kill but one and the others will offer but a tame resistance. If you have a jealous temper, get the mastery of that, and all the bitter passions will skulk and disappear, anticipating their doom. If you dread the opinion of mankind, face it down in but one clear point of duty, and you will have your deliverance. If you are haunted by the love of gain, wrench away the cords of but one bad appetite, tasting thus the sweets of liberty, and you may bind your foe at pleasure. Bridle your tongue, and then you may turn about your whole body. God's design is to give you chances of victory, and then by every victory gained to put another sword of victory in your hands.

Let us now note some of the practical lessons included in this great principle. Observe the very great importance to a Christian of making first victories. Everything depends upon it. If they are not made the life will very certainly be a failure. If they are it hardly can be.

How often do we hear it said that it is a very easy thing to begin a right life, but to carry it on and maintain it to the end is more difficult. That depends entirely on what we mean by a beginning; for it is quite as true that when a beginning is once really made in some conscious and determinate victory, the course from that time onward is comparatively clear. Just here, accordingly, is the diffi-

culty: to make such a beginning—such a beginning, that is, as establishes the sense of God's union to the soul and awakens in it the confidence of victory. Make it, then, a first point to gain some kind of triumph or success. Nothing is more clear than that you will be vanquished everywhere if you do not begin to vanquish somewhere. The successful Christian is one who, at some time, began to be successful. He set himself upon a doubt or an envious temper, mortified some passion, mastered some appetite or frivolous propensity, prevailed in some supplication, carried some good work against the opposing force of obstacles or enemies. Thus he began to taste of success, and success gave him courage, and so he went on till he became a powerful Christian soldier. On the other hand, no man ever succeeds whose beginnings are all failures. The statement is almost too simple to be made with sobriety. And yet there are multitudes who begin with a slack application, allowing everything to go against them, and expecting somehow that their tide will turn and that finally they will be doing better. But the expectation never overtakes the fact. And so the whole battle, if such it can be called, is defeat even to the end.

In order to make sure of gaining something or carrying some good point, it will probably be wise or even a matter of necessity to single out or skilfully select, as a good general always will, your point of attack, such a point as you can carry with most certainty and to the best advantage. A general victory is won by approaches and stages. Se-

lect, then, particular sins or infirmities to be mastered, particular habits to be broken down, a doubt, a point of self-indulgence or self-pleasing, fastidiousness, a bad association, some subtle weakness of pride or ambition that needs to be chastened, some want of faith that needs to be supplied, some work not undertaken or some duty not done which presses you and becomes a barricade across your path. The difficulty with most Christians is that they endeavor to gain a general victory, and no victory in particular. They expect to overthrow everything, and really overthrow nothing. Hence the wisdom, especially at first, of singling out an enemy or point of assault, and beginning the onset where triumph is possible. Undertake at one time only what you may hope to carry, and never plan a defeat. And if you will know where to begin or what to undertake first, it is a good rule in general to fall upon that which presses you most. Whatever most specially annoys and harasses you, any sin that you would call a besetting sin, is that which hangs out a challenge and elects itself to be defeated by its forwardness. Do not undertake remote points or scale theoretical summits of perfection before you have scaled practical barriers close at hand. Fighting battles in fields afar off is a matter of the fancy and not of fact, and the execution done will not be greater than the courage required. No soldier fights with spirit an enemy that does not press upon him. And hence, for an additional reason, you are to single out for the engagement just that enemy that is pressing you most and most annoys you. Probably God lets him

come upon you first just because he is weakest; for, though he may have a giant look, there is probably some spot in his forehead where a mere pebble fitly slung will break through. Vanquish this enemy, then take his sword as he falls, and with that engage the next challenger that comes, who will certainly find you a much sturdier adversary than you were before.

Let me not be misunderstood when I recommend this dealing with single adversaries. It will sometimes be observed that a skilful leader gains the entire campaign by a simple means, that only brings him into a position to cut up the enemy in detail without hazard. So also the Christian may sometimes gain a position of faith or a holy standing with God so high and sovereign that every sort of adversary is virtually discomfited in advance. And for the same reason there are cases, it may be imagined, where the Christian will do best to spend some time in gaining position; for a good part of the enemies we have to meet will quit the field at once as soon as they see that we have got into the point that commands it. But the analogy referred to here will not hold without qualification. The Christian does not merely march when he gets into position with God. He has in some sense to conquer that position. And commonly it will be found when he sets himself to the attainment of an advanced standing in his piety that some single obstacle more than all things else forces him back. He must make some sacrifice, be reconciled to some enemy, revise some great purpose, reconstruct some cherished plan of life, con-

quer some appetite or passion, dislodge the world in some fortress it holds in his heart. He will spring accordingly into the position he seeks the moment he carries that single point, whatever it be. But that requires a great struggle, just because it is the evil that besets him. No qualification, therefore, is needed in the advice that we single out our adversary, unless it be that we do it always because he stands a chief obstacle between us and God, and do it that we may come into God more perfectly. Our object, in other words, should never be just to carry that one point but to carry a state of more complete unity with God. The advantage of first victories is always that they bring us into martial position, where we hold the summits of the field and have it in complete command.

I do not mean to say that every Christian can do everything or that any Christian can do anything which does not belong to him. I only say that there is given to every disciple, if he can find it, something worthy of him, something which properly belongs to him, and which being done by him fills out a life that is in the highest sense a successful life. Nor is anything more simple. Let him do the thing nearest at hand, conquer his first enemy, and go on as God will help him to conquer all enemies and they will all be conquered. There is commonly no want of success, no failure, no defeat, the cause of which is not perfectly manifest. It is because you go after your fancy and do not grapple with fact, because you want to do things a great way off, such as stir your ambition and make you what you were

not made to be. Or it is because you wait to see if God or accident will not give you success, before you really commence the warfare; expecting mighty weapons to come and put themselves in your hands. No, you must arise and take them. You must get your weapons by the fall of your enemies, and it may be that your first enemies are such as it does not compliment you at all to recognize or acknowledge. A mean, low envy, a base appetite, a false shame of ignorance or poverty, a conceit of being something you are not and were never made to be, impatience with your lot, and a determination to break out of it before God lets you out. Begin at your point whatever it be, and have it as a good point of beginning. If it is want, suffering, ignorance, depression, conquer a victory that belongs to suffering, want, ignorance, depression. Make adversity bloom in holy patience and see what honors come upon it, what purity and strength it yields. Understand also, everyone, that success comes by having a beginning, and never in the gross and total sum at first. If you are to have power over your whole body, have it first over your tongue or any member that is most unruly. If you would have power over your fellowmen, begin to have it with a few that come within your sphere. If you would impress nations or turn about cities, get impression first where you can, and so get the power. If you would prevail with God for mankind, let him teach you in the small and think it enough that you are able to prevail more as you get more faith. If you are to conquer and crush all your internal enemies

and produce a character of holy strength and beauty, you must crush some one of these enemies and bring him under. There is no Christian so weak that he may not in this way become strong. I care not what your condition may be, what your calling, what your capacity, God gives it to you to be successful and to know that you are. It will be such success as belongs to you, but it will be real and great success, such as gladdens your life, fills you with courage, and even makes you confess that you want no other kind or sphere of life than just the kind and sphere he gives you. God has not enlisted us for defeat.

O, thou decayed and dull disciple, thou that hast consciously no power whether with God or man, thou that hast conquered nothing, made no progress, but hast only gone down by stages of defeat and loss, and darest claim scarcely more than a name to live, most sad and sorrowful is the figure thou makest as a soldier! And still more sad when thou hearest the promise of the leader to him that overcometh. If this overcoming is to be finished, when shall it begin? Thus far you reveal no token of victory even to yourself. And how small is the probability that a soul demoralized by long defeat will gather itself up to a course more triumphant. Still smaller is the probability if you have learned to believe that success is not granted to all. Until that belief is forever removed and the blame of your failure accepted in deep sorrow before God, there is no hope that you will ever return to an earnest and true beginning of that life which has the promise of salva-

tion. Meantime this one thing is clear, that you will never be driven into God's kingdom to be sheltered there from the loss and ignominy of a defeated life. Salvation is success and nothing else—the going on to perfection, to conquest of all enemies, the full establishment and complete revelation of God in the soul. As certainly, therefore, as you succeed, you can be saved.

I cannot close without addressing myself to a large class of persons not recognized by others or by themselves as being Christians. They are such as look on the Christian life with favor and desire, who have many serious hours, who sometimes pray and have many struggles with themselves, wishing it were possible to find some way of making a veritable and well-certified beginning of the Christian life. Then they would have confidence, and would take their ground firmly and openly. But they fear to put themselves forward even by an inch beyond their present position, lest, after all, they may not be able to get on, and to fail would be mortifying and disastrous. To all such I would say, believe in success. God permits you to believe in it, calls you to believe in it. God is pledged to give you success. You cannot make a failure if you trust him. Hold fast no longer as if there were some lion in your way that will slay you. Be the lion yourself. Just let yourself advance, and you will. Break out into duty and you will just as certainly break out into a song. Dare to pray, dare to speak, dare to attack your sins, and the strongest first if it most presses you. You will get swords in this manner faster

than you know how to use them. Set your business on a Christian footing. Be reconciled to your enemy. Confess your wrong, and repair it if you are conscious of any. Offer up your whole life in holy trust to God. Profess the name of Christ. Mark out a course life-long, and begin it. Do this, and the sun might just as well be afraid to rise lest he should not be able to hold on for the day. Come, now, here is the sword you wait for. You can even touch it with your fingers. Take it, take it and it is yours. And then, success and victory to the end! All your misgivings will vanish. Courage from God will settle on you, progress attend you, and as God is faithful the crown is yours.

VI

A WEEK-DAY SERMON TO THE BUSINESS MEN OF HARTFORD *

And when the ship was caught, and could not bear up into the wind, we let her drive.—Acts xxvii. 15.

They submitted, in other words, to the tempest when they could not face it, and did it as an act of sound discretion. Probably their ship was not quite as able to battle with storms and hold her course against them as some of the sturdier sea-going vessels of our day, but they put her faithfully and bravely to it as long as they could with safety, then as deliberately and bravely they gave her to the wind and let her drive. Had they undertaken to fight the battle through, holding up against the fury of the tempest, their little craft would most certainly have foundered or been driven under never to rise. By submitting to the tempest just when they must, they proved their seamanship and escaped with their lives.

Just so it is in other kinds of storms. When their fury is irresistible, it is no part of wisdom to resist. A dexterous and timely submission is the only way left of getting the mastery. This, in fact, is the great

* Preached in Hartford, October 31, 1857, at the height of the financial crisis of that year, and published in the supplement to the *Hartford Courant*.

power of man, namely, a power of address by which he manages, and, as it were, turns about forces greater than his own. When he adjusts a sail he takes the winds into his service to work for him and drag his heavy bulks across wide seas and oceans. And when they become riotous or uncontrollable, finding good sea room for it, he offers himself to their fury in the same calculating way till their breath is spent, consenting to lose ground for safety's sake, and in that manner getting the voyage out of them in despite of themselves. And this timely submission is just as much a part of his power and manly sovereignty as the more direct methods of control, by which he takes into service forces that consent to serve him. Indeed it is no small part of the grandeur of man that he can plan out and execute enterprises that succeed by taking in losses and partial defeats, and adjusting combinations of contrary force so as to throw a balance on his side. A squirrel, lifting his little bush of tail on a chip, may well enough sail to the opposite side of a river when the wind is in that direction. But a man will do it when the wind is against him, and make the wind carry him over besides. First he submits to be carried a little up, then a little down, and the next you see is that by submission he is at exactly the point where he wanted to be and away from which the wind was determined to keep him. And the same is true, only in a little different sense, when he submits himself at sea to the driving of a hurricane he cannot manage at all. Taken in the largest view, it is his way of getting the voyage and making the winds give it to him. And he is only a more truly

magisterial creature in his triumph, that he is able to carry his points by taking in such hurricanes of force to be mastered. His submissions therefore cost him no mortification, for they are in fact the highest points of mastership in his management.

When the Russians fell away before the victorious army of Napoleon, it cost them doubtless a degree of national mortification, because it was to human force they yielded; but in the fires they kindled and the devastations they made before him, preparing in that deliberate manner his inevitable destruction, it is impossible not to admire the sublimity of their retirement before the storm, and even feel that they have outgeneralled him gloriously enough to put the mortification over on the other side. Much less reason therefore is there to be detained by any feeling of pride, when it is the powers of nature and providence or the necessary laws of society and trade that require a change of tactics, and compel us for the time to give way before combinations that are irresistible. It is even a weakness then to be jealous of weakness. None but a very foolish kind of animal fights a train of cars, refusing to get out of the way. As little wisdom is there often in fighting a disease. The true principle is to stand out, refusing to be sick till it is plain that we must, then cease from labor, draw off from exposure, rest, sleep, medicate and wait till the inward storm of the fever is spent. And where the disease will certainly come, it may even be the point of true wisdom to submit and take it in advance; as for example in that brave practice of inoculation which once prevailed, where the well man took the virus of

the malady and went off to the pest-house to let it try what it could do with him.

In these and all such examples we see a great principle verified, viz., that a good part of our true wisdom and dignity consists in a dexterous and timely submission to evils we cannot resist; that when the ship is caught and cannot bear up into the wind, there is no use in trying to make her do the impossible; let her take the storm and drive before it.

I hardly need say that I offer this principle as one that has a comfortable and true application to our times. There has never fallen upon the troubled waters of our commerce and trade a storm so devastating and terrible as that which is now upon us. The stanchest and heaviest ships, ballasted with capital and bolted with prudence and sheathed in old reputation, have scarcely been more able to bear up than the slenderest and lightest skiffs of credit. The storm broke suddenly upon us unnotified, save as the bird that is always cawing a sign of ill weather is certain sometimes to be right. In a single month it has broken down all confidence and credit and set us foundering in a sea of general bankruptcy. The best conducted business is scarcely more secure than the worst. Even capital itself cannot pay a debt and—what is hardest of all and worthy of the deepest, most respectful sympathy—men who have valued more than money their repute of honor and faith and infallible capacity are brought down at the very height of their supposed prosperity, to miss their times and be disallowed in the market and posted in the journals with the common herd of bankruptcy. There has

never been a time probably since the world began, when real soundness and merit of any kind signified so little.

And now at last a change has come. We tried to bear up into the wind as long as any show of capacity for it was left us, till finally capital itself, in all of those great institutions of banking by which it is most especially represented, has submitted to the dread necessity and consented as a last hope to be driven with the storm and by it, till its fury is spent. In one view therefore we are all drifting now down the current together, hoping with a little hope and waiting to know whether we are to be stranded on the lee-shore of irrecoverable bankruptcy or not. It is well, so far, that we have finally bowed to the fact that we could not resist, and consented as the only chance of victory to bide our time; for this we have seen is often the only true seamanship.

Meantime it is a proper subject of congratulation that our moneyed institutions in Hartford, and especially our merchants, have thus far stood the revulsion so firmly. What is yet to come cannot now be assumed, but I think it may be said with confidence that hitherto there have been proportionately fewer suspensions in the large trading-houses of Hartford than in any other place in the country. And there is the greater reason for congratulation in this matter that it augurs well for our future; when if we had yielded early and been universally prostrated it would have been a most fatal blow to us. Hartford is no natural centre for a heavy business of any kind. Nothing but the unwonted energy and capacity of our

business men has drawn to it so many investments of capital and so large an amount of trade. Our banks and companies of insurance have a name of confidence in every part of our great country, and our merchants, composing a corps second in capacity to those of no other small city of the world, have built up an almost national trade at this naturally uncommercial and otherwise undistinguished locality, doing it by nothing but the pure force of energy and character they have contributed. In the creative processes of mechanical industry, we have also several establishments that are beginning to have a national reputation. These latter belong as naturally here perhaps as anywhere, and contribute much to the prosperity of our city. But the moneyed and trading operations, by which we are so widely known in the world of business, are creations upheld by nothing but our capacity and the solid integrity of our character. They cannot live an hour beyond the force that impels them and the reputation that sustains them. And for just this reason it is even a special subject of thanksgiving to God that we have lost nothing, but have rather gained thus far by the evidences of strength and stability we have been able to show. And I see in the fact new ground of confidence that Hartford may go on to increase indefinitely in just the manner it has done. There is no such narrow limit to the business that may be done here and the wealth that may be accumulated, as many judging by the natural facilities of our location might suppose. The greatest, surest, facility of trade after all is in competent and faithful men. Every such man grows to be a navigable river,

a railroad, a new artery of communication, a new port of entry, and the centre thus created men of trade will somehow visit from all remotest parts, drawn to it by a kind of feeling that they have a natural connection with it. They love to be connected with a place where things are rationally and vigorously done.

But it is important if these hopes are to be realized, whether more or fewer may be finally compelled to yield, that we should trim ourselves rightly to the storm till it is past. And partly for this end, partly also for the sake of a higher and nobler benefit, I will now suggest a few things which most especially claim your attention.

1. Give place, if you have yielded to the storm, to no false mortification. Mortification is a wonderfully weakening influence. It takes away a great part of a man's capacity. It is therefore a point of true manhood never to suffer it where there is no just reason, because of some imagined loss of standing in the view of others. The true magnanimity is to make others respect you when you know that you have a right to it. Doubtless it would have been very agreeable to you to have stood up to the storm and driven your bark triumphantly through; I hope it may be permitted you. But if you are overtaken by these unwonted and wholly extraordinary combinations of disaster, you have scarcely more reason to be mortified, whatever the effect may be or you may imagine it to be on your repute with others, than if you had been overtaken by an earthquake. No human wisdom, nothing but the most unmanly caution could have put you in a condition of safety. This is as well known

to others as to yourselves. Give way then to no commercial prudery, as if you had fallen somewhat, in case you are compelled to yield. Now is the time to rise and tower more vigorously than ever. Dare to respect yourself only the more that you show yourself a man in the day of your disaster.

2. Have little to do with mere regrets, contriving how you would have avoided many things if you had done differently here or there. These regrets also weaken and distract the mind and shorten down its capacity. It is very true doubtless that you would have done better if you had done otherwise in many things; but how could you know it? Did you not use the best judgment you had? And who that is mortal was ever able to grasp the future so as not to see, after the facts transpired, how he could have so ordered his plans as to avoid this and that disaster? Thus if our ship, in the text, had not gone to sea till after the storm was over, it would doubtless have had a smooth time of it. Probably there was never a shipwreck that might not somehow have been avoided, if something had been ordered differently. If we had not gone to ride we should not have been thrown; if we had put off taking the cars till to-morrow we should not have been dashed on the rocks to-day. If we had gone to sea we should not have been overtaken by the earthquake. If we had stayed on the land we should not have been shipwrecked in the storm. All such regrets are unpractical and even foolish. Enough that you did what appeared to be the best thing possible, and that if it was not really the best as you now see, it was yet as good as you or any other probably could

devise. Stand up therefore to your plan, and take the brunt of it with a stout heart. Your judgment is never so really dishonored as when you torture it with unreasonable regrets and fall to lamenting it or throwing idle blame upon it.

3. See to it that, in finally yielding to the storm if yield you must, you let go in no manner of despair or panic. Yield because you must, and deliberately as a matter of counsel; and then sail down the storm in counsel, just as before you endeavored to sail up. Choose your time and manner skilfully, and when you go about stand by the helm. No vessel can live for any length of time that is wholly given up or abandoned to the storm. It must be steered away before it and kept to its course as carefully and skilfully as if it were still making its point of destination. Now in fact is the time for a talented and brave seamanship. Just so to steer a suspended and protested business as to bring it out safe, or to make it yield most for the creditors when it can no longer yield anything for itself, requires great skill, firmness, pertinacity and a truly heroic fidelity. It is no time therefore now for a cessation of counsel or a spiritless surrender of your capacity. All the faculty you have is wanted and that in its best and bravest order; for now your seamanship is to be tested. Set yourself to it therefore, if you must fall away before the storm, to keep your shattered craft in the best trim possible. Watch for the changes, look out for the headlands, and miss no opportunity to run in where a possible shelter opens. Gather in thus all that is left you, turning everything to the best account; so that when the

trial is over you can feel that you have, at least, stood by your cause and omitted nothing which was possible to be done.

4. Do not be too much intent, just now, on finding where to put the blame of this great catastrophe, or too confident of any plan by which similar revulsions may be avoided. Doubtless something may be said of paper money, something of overtrading, something of railroads, and something too that carries a semblance of reason; but if every one of these particular causes of mischief had been avoided or hereafter should be, it would make little difference save in requiring the disaster to come in some different way, for come it would. The real fact is that these money panics and storms of the market are inevitable and must come, if not in one shape then in another. They come by a law as truly as the seasons do, only coming oftener and with greater violence in new countries, where impulse is greater and the modes of operation are less hampered by previously settled forms and terms of precedent. There will be credit in some form where there is life, and there never can be a limit to it save as one is set by the conditions of possible safety. Pressing on therefore upon this limit, by all the impulse or impetus there is in the general motion, we can never stop at the limit save as we occasionally break over it; for we never know what is safe except by trying the unsafe. This therefore in a young nation we must do every short generation in trade, that is, every twenty or twenty-five years. In older nations it will be done less frequently, and generally in a degree less violent. The better way therefore is

to expend as little force as possible in denunciation or fault-finding; for, if we could tell exactly how the mischief came and show exactly how it could have been averted, it would only have come in another shape and one probably quite as unwelcome. God made the sea, not for still weather or to be skimmed by breezes blowing according to order, but for storms and all rough weather; that it might be a field for the training of courage and the gaining of voyages by conquest. And so it is in this great sea of trade. There is no rougher and more perilous element, and the purpose of it is to harden firmness, and train the merchants and bankers who embark on it to a genuine vigor and a wise and victorious seamanship. Instead therefore of being too much occupied in complaints and censorious accusations, it will be much better to take your lesson manfully and get your capacity stiffened by a wiser counsel and a more practised and storm-beaten courage.

5. When you are endeavoring to help and take care of yourself, do it in a manner of forbearance and mutual accommodation to others. If all these matured or shortly maturing obligations could get a year to stop for them, they would be ready without difficulty when it started and bring in their payments clear of any constraint or hardship. But while that is impossible, let it be remembered that a consent to accommodations running round the circle as nearly as may be is the only escape from a condition of universal distress. Happily such accommodations are wanted by all, and by one about as much as by another. There is also

the greater reason for such mutual consideration, that this terrible day of calamity has burst on the world of trade as earthquakes do on cities and provinces, as the messenger of Providence, and was scarcely more to be anticipated or averted by man. Besides, there is a yet stronger necessity of forbearance and mutual help incumbent on you, as the business men managing the business capital of a small city. You cannot here afford to worry and weaken each other. You are not too strong when you stand together, and this must be your strength. You may rival each other in trade as actively as you please. Nevertheless, in yet another view, you have a most profound interest in the success of every trade and moneyed institution of the city; for a great part of your own reputation stands in the repute of all. The very city, being small as it is, wants to be a name of soundness, trustworthiness and all rational prosperity. What is wanted is that every bank, every house of trade and insurance, should get strength and firmness from the repute of every other. And the greater the number therefore of successful operators you can rally here, and the more closely locked together you can show them to be in terms of amity and mutual good understanding, the better fulfilled are the necessary conditions of success to you all. For, all together, you will give a name in distant places to the city itself, and that again will give you back a name still further advanced and fortified. Have it then as a principle that every good and true man or institution shall, if possible, be held up by every other. If you have any bogus institution, any stock-gambling,

note-shaving concern, any cut-throat operator going after gain in the instinct of prey, any fast man overliving his means and sustaining show by credit, no matter how much these and such like are let alone, isolated, conspired against, trampled—these you can afford to spare. It is even a duty that you owe to yourselves and your credit, as a body of trade, that they be as little encouraged and helped by as few allowances as possible. They cannot die too soon. But whatever house or institution has real merit should, if possible, be upheld and not allowed to fall. No jealousy or cabal should be suffered to come in their way, no conspiracy or prejudice or ill will or envy to cripple them. That magnanimity which looks to the common good and sets you firmly together is the true wisdom.

I cannot close without drawing your attention to the great fraternity of trouble in which you find yourselves, each one, a member. Trade is a great machine or mill, into which all that will any way be engaged are obliged to come and take their places, and then, when the mill breaks down or flies in pieces, they must take their chance one and all of being crushed. How many of the men or institutions that are now suffering are in no way to blame for it! They have done their business well and rightly. They have come into this distress by no fault of their own. But the coil of the great machine or mill is round them, and the disasters created by others come upon them as truly as if made by themselves. The credit system is a whole and they are in it and must groan with it. A vast organic unity includes the innocent and the

guilty together, and the breaking down of all credit by frauds, bad stocks, worthless expenditures, falls upon them as heavily and remorselessly as if they were in the wrong themselves. And the desolation reaches far, extending to how many thousands of the industrious poor, who are thrown even out of their bread and set upon the prospect of a cold winter without any means at hand of shielding their families from distress. These after all are the real sufferers and, as they suffer with you and for you, taking the dregs of that sorrow which your disorders have created, they will rightly demand your sympathy and your most fraternal consideration. When such loads are upon you it is asking much of you, I know, to require that you increase your burdens. But the strongest necessity is that of mercy and, as you look for deliverance yourselves, God requires you to look after these, on whom after all the real distress of your troubles must fall.

Meantime, seeing how the whole organization of business and trade is one, compelling the most honest and careful and even the laboring poor to suffer the woes that have come as penalties of fraud, overtrading, speculation and all wild expenditure, how clear is it that the world of business needs to be qualified and kept safe by the moderating influences of religion! Go to the bottom of these woes of the market and they are all moral. They represent the sins of trade, the want of sobriety, the wild extravagance, the reckless irresponsibility, the tremendous plottings of real fraud, all going on for many years and rolling up a score of retribution, finally to

burst on us and claim us for chastisement. In all which you are to see, as God helps you, that as your own fortunes are bound up with the fortunes of all wickedness and wildness, so you are to extend your obligations back to that which travels down to you, and become the minister of God's truth and religion to your times. If, as a people, you have in your own city any special and particular helps to success and prosperity, they are such as come of the proportionateness, the responsibility, the sobriety and honesty of your character as grounded in the influences of religion. These are to be your security hereafter; and if ever these panics and woes of trade are to be finally averted in our great country it will be in the fact that religion, extended by your care and by that of all good men in the land, has become its stability. There is more of security and order in that one simple word of the Lord Jesus: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you," than there is in all legal safeguards. Here is the proportion of the mental sanity, and that is the sanity of the market. Take it, live in it and by it, propagate the spirit of it, knowing that by this alone can the true balance of reason and the security of commercial order be finally established.

VII

PROSPERITY OUR DUTY *

This same Hezekiah also stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works."—CHRONICLES xxxii. 30.

Any community or city will prosper that will do its duty. Having the prudence necessary to a right husbandry of its resources, the industry to improve its advantages and the spirit to seize on whatever opportunities are placed within its reach, the increase of substance and of numbers is a necessary consequence. It may not always come by damming water-courses and opening sluices or canals to bring in supplies of water. There are other sluices of prosperity besides water-sluices, and a wise people will make their election.

I ought therefore to say, first of all, that I have no design to offer a discourse this evening on the scheme just proposed for advancing the growth of our city. I have cited the former clause of my text only as an introduction to the latter and more general clause, that which sets forth the prosperity of a good ruler's works. It is not for me to say that

* Preached in the North Church, Hartford, Sunday evening, January 31, 1847.

the scheme just proposed has any solid merits to commend it to confidence. And if I were sure that it had, it is not my office to advocate works of public improvement, nor to meddle in any respect with schemes which are purely secular and belong only to the province of business men. I shall only speak of prosperity in general, and of the moral causes and consequences connected with it. Could I realize all that I wish, it would be to set you in the best possible attitude for the exercise of your own wisdom and the prompt fulfilment of any responsibilities, that now or at any future time may be laid upon you; to invigorate confidence, to consolidate public spirit, and prepare you to all works of sacrifice and industry that may be needed to sustain your growth or advance your prosperity. Then whatever you may undertake or decline you will undertake or decline for yourselves; it will only be more sure that you will not be false to any just enterprise or call of duty that comes before you. It will not be amiss for you to notice the fact that revelation records it as one of the works of a good ruler's administration that he raised a dam at Gihon and brought down the water to Jerusalem; also that he added prosperity to his realm by these and other like enterprises. Nor will it be amiss that the future generations should record the like of you, connected with a like result. But the probability of any such result rests wholly with you.*

Most of you may be accustomed to look at this

* This sermon was, however, a potent and immediate factor in the introduction of a water supply into the city of Hartford.

question of public prosperity as one that has a purely secular interest. Contrary to this, I regard it as a question that involves, in all coming time, the dearest interests of character and religion. For, on the one hand, it will be found that a state of prosperity is itself one of the truest evidences of character and public virtue,—a reward and honor which God delights to bestow upon an upright people; and on the other, it will be found that a want of prosperity, followed by decline and decay, discourages everything good and works a moral prostration every way correspondent. And it is in this view that every Christian, and especially every Christian minister, dreads the possibility of decline. For, while others are occupied chiefly with the mere outward loss, he is compelled to anticipate another kind of mischief which, to him, is far more afflictive and depressing.

I do not know that we have any such result to fear. I cannot ascertain that we have suffered or begun to suffer any real diminution of numbers or of resources. But the opening of new avenues of trade and travel on every side of us has compelled the business of our city to change its form. Some kinds of trade have been partially destroyed, but others have been and are being created. And it is natural while these changes are going on that we should all suffer a degree of anxiety. Some may be unduly anxious. Others too may be over-confident. This at least is certain, that we have come now to a great and final crisis. The causes that are going to affect the interests of our city as a place of business in all future time are now displayed and coming

into action. Hereafter no great change is to be anticipated. It is not as when we lost our West India commerce. And now it is to be decided within the next five or ten years whether we are to go on maintaining our growth and numbers, or to sink into decline. Up to this time our city has maintained an even, healthy and generally constant growth from the very first day of the settlement. The river has been its life. Now at last there are opening rivers of trade and motion above us and back of us on every side, and it is very soon to be seen whether we can turn the resources left us in such a way as to escape injury. If we can, if we prove ourselves equal to the crisis that has now come, our foundation is sure for all future time; we shall go on to increase in wealth and numbers indefinitely, though perhaps not rapidly. This it becomes every man of us to understand. Be it also remembered that the crisis we have reached is one that concerns not our business only and our wealth, but quite as truly all the higher interests of character and religion.

We are often required as ministers of truth to speak of the dangers of prosperity. Prosperity has its dangers. They are many and great. You cannot too often be apprised of them, or by any possible warnings be made to watch too carefully against them. But there is yet another kind of danger, quite as real and quite as hard to conquer, viz., the danger that springs from wasting and decline. And if such wasting or decline is caused by a man's own fault, as by a want of industry or attention to business, by a loose economy, by a self-indulgent or

spendthrift habit, by any fault of application or manly effort to improve his condition, then are we to speak not of his danger but of something worse—of a downfall of character already half completed. For it is the duty of every man to be a prosperous man, if by any reasonable effort he may. God calls us to industry and tempts us to it by all manner of promises. He lays it upon us as a duty to be diligent in business, to seek out ways of productive exertion, to make our five talents ten and our ten talents twenty. He is pleased with thrift and makes it the sister of virtue. Every shiftless character therefore is a character so far lost to virtue. Give me then, as a minister of God's truth, a money-loving, prosperous, but strenuous and diligent hearer, and deliver me from one who has run down all his vigor and debauched every earnest capacity by his indolence or improvidence. What power can the stern arguments of religion and the earnest appeals of duty have to him, who has given up the effort to care for himself—the man to whom everything earnest is a burden, who is incapable of enterprise, rusting in his own indolence, lost to every manly purpose and responsibility.

And what is true of the individual man is true even more emphatically of a community. An industrious, enterprising, hopeful, prosperous community is far more easily moved by the demands of duty and religion than one that is drooping and running down. If prosperity is dangerous, decline is wellnigh fatal. The moment any people begin to decline and give themselves up to decay, religion

droops, good morals decline, hope which is the nurse of character yields to desperation, low and sordid passions grow rank in the mould of decay, one blames another, society rots into fragments, and every good interest is blasted. Let our city for example, drop into a decline, let business of every kind become unprofitable, let capital withdraw itself and the young men of enterprise go abroad to seek their fortune in other places, let those ominous words "*to let*" be hung on many tenements, let the paint begin to wear off and a dingy look of decay to appear on the shops and dwellings, then too it will be found that religion and every good influence withers. The churches will begin also to wear a look of neglect and discouragement, and the ministers of religion will themselves droop at the altar. They will speak to a discouraged people whose life is dying out for want of hope. They cannot be as acceptable as before, for nothing is acceptable. They cannot but flag themselves, for everything flags. Hope is one of the strongest supports of character; when therefore hope dies, all efforts to sustain the upward aim and the elevating influences of religion are made at the worst disadvantage. An old decayed town, one that is forsaken of business and business men, becomes too a hive for all shiftless characters. The dilapidated tenements, cheapened in price, invite the thriftless and desperate of every sort to come in and try the last ends of fortune,—broken-down mechanics, bankrupt tradesmen, political hacks, panderers to intemperance and all manner of vice, willing all to descend as low in their several trades as their

necessities require. These are the characters to populate a ruin, answering to the owls and satyrs and dragons and other doleful creatures that congregated in the ruined cities of old, only more base and poisonous as they are more depraved. They are unclean spirits, bringing everyone his seven to occupy the places that are empty. Thus after a certain point is reached the motion of everything is downward. Religion, morals, society, all begin to sink in the common decay. No courage or hope being left, public spirit dies and with that public character, and with that private character. Intelligence, industry, good manners, piety, everything good yields to the common fate of decline, and nothing is left but a city of doleful creatures who are lost to this world, and with about equal certainty to the world to come.

I look therefore upon the prosperity of our city as connected with the best hopes of virtue and religion. If as a man of business and of property I should feel oppressed and discouraged by the prospect of its future decline, much more should I as a man whose office it is to stand for the law of God and the honor of his truth. If such a day shall ever come upon us, the worst business of all in Hartford will be that whose labor it is to make men better.

If now I am right in these views, if it be true that a decline of prosperity is connected with results to morals and religion of a nature so disastrous, it follows irresistibly that it is our duty to prosper; only provided it be possible for us. For if God has

given us the power, it cannot be less than a most sacred duty to save our city from a moral decay so abject and hopeless. It becomes therefore a serious question whether it is possible to maintain our growth and prosperity.

Happily I have not one doubt that it is. And yet it may render the obligation that lies upon us more distinct, if we contemplate a few proofs that God has set in our way to encourage our confidence and stimulate us to our duty. To cite all the passages of Scripture that represent and promise prosperity, as the reward of faith in God and virtuous industry, is impossible. There is no doctrine of Scripture so often obtruded on the reader. God claims the right, in fact, to show the worth of his favor and the healthful power of his commandments by the blessings he will let fall on the good. He tries all modes of appeal, invents all glowing figures, that he may set forth the established connection between obedience and virtue on one hand, and prosperity of every kind on the other. He speaks to the individual, declaring that "the righteous man shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." He speaks to communities, declaring that "when it goeth well with the righteous the city rejoiceth;" and that "by the blessing of the upright the city is exalted." He accumulates examples of good men and times of public virtue, flourishing in luxuriance as boughs planted by wells of water, whose branches run over the wall and hang there laden with fruit before our

eyes—men such as Jacob under Laban, Joseph in Egypt, David under Saul, Daniel at Babylon, Esther and Nehemiah at the court of Persia, and, not least, the godly and devout prince named in my text, who may be taken as an example of all. He found the kingdom in a low and broken state and surrounded by great and powerful enemies, but by means of good laws and a purified religion he set everything on a footing of prosperity, so that "he had exceeding much riches and honor." He made himself treasuries, we are told, for silver and gold and for precious stones and for spices and for shields and for all manner of pleasant jewels; store-houses also, for the increase of corn and wine and oil, and stalls for all manner of beasts. Moreover he provided himself cities and possessions of flocks, for God had given him substance very much. Then to conclude all it is added: "This same Hezekiah also stopped the upper water-course of Gihon and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works." In such and so many ways do the Scriptures represent to us the fixed connection between virtue and prosperity. It cannot, therefore, be any more difficult for this or any other community to prosper than it is to be virtuous. And as one is certainly possible, so must also be the other.

Nor is it only by authority of Scripture that we receive such a conclusion. Nothing is better understood or oftener proved than that all virtuous industry is connected, by a fixed law of nature, with growth and success. Prosperity and virtue are in-

terwoven by God in the scale of being itself. Virtue is the appointed spring of prosperity, prosperity the badge and flower of virtue. Nor is it by any miracle or special grace that virtue receives her reward. For virtue is itself a creative power in its own nature, and can no more exist without some attendant increase than a substance without a shadow. It forbids idleness. It sets the powers in action. It produces self-government, and keeps all the passions and capacities both of body and mind in a healthy, conservative order. It proposes good aims and worthy ends, such as foster application, inspire energy and amplify all the capacities employed. It represses vice and extravagance, moderates reckless impulses, becomes a spring of order, patience, frugality, temperance and economy. Hence there is no so creative agent out of God's own nature as virtue. It is, in fact, a re-creative power under him, building the world to its own model and likeness, and holding as a rental for this purpose all the laws and resources of his realm. It opens the mines, levels the forests, builds up cities and empires, covers the earth with harvests and the sea with ships, piles up its stores of plenty, and makes the world itself the treasure-house of its works. Wherever there is public virtue and character, therefore, there must be public prosperity; for it is the fixed ordinance of God that all right industry shall bring increase of substance.

On the whole, though it may not be possible in all cases for the individual to prosper, there is almost never a community that cannot and will not,

if it be only true to itself; for the chances that may overthrow an individual, such as a want of capacity, a loss of health, an unexpected fraud and the like, seldom comprehend a whole community. If a harbor is closed up by an earthquake, if some rival city comes down with an armed force, as Florence did upon Pisa, to crush it; in these and other like cases a city may be justified in its decline. But exceptions of this nature are few and need hardly be considered. The great truth is that God favors industry, and has made the most bountiful arrangements to bless it. The scale of his providence is liberal, the laws of production are sure, so that any reasonable measure of effort and industry is infallibly connected with growth and abundance. No matter how inauspicious the clime or how sterile the region a people may occupy, even though placed on a barren rock in mid-ocean, their industry will make a pasture of the sea itself and wrest from the waters and the storms a fund of wealth and regular increase. If ever men had a right to lose their courage and give themselves up to dismal wasting, it was the first planters of our own New England. The shore was bleak and wild, the climate severe, the soil a meagre, flinty heritage. They had everything to create by their own patient industry out of lean and scanty harvests, and without a market. And yet they multiplied their numbers and resources, spreading out from post to post,—conquering by stern effort and economy a wealth continually increasing, till now* the most populous, richest, happiest portion of our

* Written in 1847.

great country is this same hard, frowning region of rocks and snows, on which they began to battle for a heritage. Well and manfully is it proved what power there is in character and industry to conquer prosperity anywhere. And yet this people have done only what it was their duty to do. Had they failed, they would have dishonored the principles they were called to illustrate, and God would have charged it as their crime against them.

What then shall we say for Hartford, with such examples before us? If industry and duty can make anything to prosper, it cannot be that a city possessed of so many advantages, with so good a beginning, has a right to suffer any decline, or can, without some fault that is both dishonorable and criminal. I care not how many railroads compass us about, or how much of our former trade they withdraw. Be it that all our former resources and modes of increase are cut off. Still we have our hands and our wits left us. Our capital is ample; we hold a position at the head of a navigable river, in the bosom of a broad, fertile valley, surpassed by no other on the face of the globe for beauty and richness; we have a healthy and vigorous people and, compared with any other community, a fair measure of genius and enterprise; and, what is more than all, virtue dwells in our houses, and God is with us at our altars. To say or to fear that such a people cannot prosper is even criminal. We have only to do what becomes us and we are safe. Many thought when the West Indian commerce was cut off that our city must be fatally ruined. Doleful

prophecies were uttered in the streets, and doleful faces congregated to hear. But it has since been found that there are other things in the world besides West Indian commerce; and so it will be found now if we have courage to look for them and a pliant skill to turn our hand with the times, that there are other things besides country groceries and market wagons. I do not undertake to say what we shall do or whither we shall turn. I only say that God never made such a city as Hartford and set it in a country like ours, where everything is on a tide of progress, to go down into decline and prostration, without some grievous and even shameful delinquency.

Besides, it will be a new thing in the history of mankind if any city or people are ruined by works of improvement. Such works may change the courses of trade and the modes of production; they may work temporary losses and hardships, but they will always be found in the end, if there be a prompt and manly spirit to turn them to account, to promote even the advantage of those who most suffer by them. The growth of every city helps the growth of every other; the prosperity of the world assists the prosperity of every part of it. There is no real war between the interests of cities and communities. No real improvement is ever a source of permanent injury; for it is the fixed law of God that what advances the wealth and happiness of the whole shall stand in final harmony with the good of every part. To believe therefore that railroads are going to destroy the prosperity of Hartford is to doubt a first

and fundamental law of society, if only we have the spirit to do what becomes us. Rather should we judge that these instrumentalities which seem to threaten a present injury are destined, in the end, to establish our growth and invigorate our success.

Let us then accept it as a fixed conclusion that our city can and ought to prosper. Let us take it in charge as our duty, under God, to make it prosper; not doubting that if once we come to such a determination the result is sure. Meantime, let me add some suggestions and stimulants, which may set us forward in the way of our duty and thus in the way of success.

First of all, we must renounce every thought and scheme which looks for prosperity at the expense of others. The only sound law of increase is the law of production. "Wealth gotten by vanity shall be diminished, but he that gathereth by labor shall increase." We cannot thrive by plunder, or by any kind of strategy in which we seek to advance at the expense of others. The wealth that we desire we must also create, and what we are to add to ourselves must be measured by the values added by our industry to the common stock of the world's goods. We are not required to submit quietly to any kind of wrong, which under the pretext of improvement robs us of our natural rights; but to every other kind of improvement which assists the public good, however unfavorably it may affect us, we are bound to oppose no hindrance. To maintain that right enthusiasm which is the first condition of all

sound growth and success, we must be worthy to prosper in our own sight. Our plans too must have that enlarged and friendly character that will make us worthy to prosper in the sight of others. Therefore it must be our study, not how we may cripple or thwart any rival interest, but how we may build up our own—how to earn most, how to develop our own resources and improve our own advantages. The hope that we may somehow thrive by chances and wise schemes may do to amuse the present hour, but it becomes us to know that other communities have as many chances and wise schemes as we. And the more we play with such temptations, the more we debauch our courage and chill our enthusiasm for better and more earnest struggles. It is time for us now to propose a more serious and certain method, namely, to gird on the harness of toil and go to the patient work of years to create within ourselves the prosperity we desire. Not that we are to forsake merchandise and betake ourselves to manufactures. Trade is a power as truly creative as any other, only it does not show the values it creates as visibly. Many think of it as being only a sharp way of making profit without earning it; whereas by the selections and distributions it makes of goods, it as truly serves the public as if it changed their fabric by its industry. We are to set all our instruments and faculties at work together. We are to consider what possible improvements will assist our growth. We are to make up an inventory of our capital and the fund of creative powers we have in our people, and study in what way we may best employ and de-

velop all—confident always of this, that we have only to be true to ourselves and nourish the seeds of growth we possess, to be sure of all the progress we desire.

In this view and as a mere matter of public economy, saying nothing of higher motives, we must endeavor to stimulate and perfect our schools. To unfold the creative talent and genius of our people must be one of our first studies, for in this our best hopes of prosperity lie. We can better afford any waste than the waste of talent, and it is deplorable to reflect on the immense fund of talent we have slumbering in unconsciousness or only half awakened, by reason of the defectiveness of our schools. The great first problem at the root of all prosperity is to produce the most condensed virtue and intellectual capacity possible; for if we may give to one man the capacity of three, then he will produce three times as much without consuming any more. So if you can open as much of manhood in ten as in thirty thousand people (which is far from difficult), you will have only ten for expenditure and thirty for production. Therefore, if you wish to make a city of ten thousand swell to a population of thirty thousand, the readiest and surest way is to make the ten thousand worth thirty thousand, by the stimulus of a right education. Neither need you be concerned to find out beforehand how the ten thousand will produce a threefold value by their industry. They will determine that for themselves. Having so much of manhood in them as a creative power, it will be sure to appear in ways of its own. Nothing

is better understood than that a dull-minded family of mechanics, receiving low wages, will barely subsist, while a family that is quickened to inventiveness and skill will command as much higher wages as the values they produce are greater, and these will thrive in property, rise in character, become influential citizens, and act as stimulants to every kind of prosperity. An active, spirited and scientific body of mechanics is a want everywhere and especially here, where the mechanical interest has hitherto been greatly depressed. We take up a prejudice that manufactures and trades of handicraft are unfavorable to a state of public virtue, a prejudice that is refuted by facts on every side of us, and this prejudice creates a loss of virtue even worse than the loss it deprecates. A visible discouragement rests upon most of the trades among us, and the effect is seen in a want of life, progress, cultivation and character; consequently in a want of that thrift and hopefulness which are the springs of industrious virtue. One great mechanic rising into wealth and public note among us would rectify many false impressions and breathe new life and courage into all the mechanic professions. I could speak of one such that we had in prospect a few years ago. I watched his opening genius with no little hope and admiration. But whether by our fault or not I cannot say, he was scarcely ripe for action before the better encouragement offered him elsewhere withdrew him from us. Others doubtless we have among us now who are proving their genius in a similar manner, though unknown to me. Many others we have, be-

yond all question, whose fine native capacity is rusting in dull obscurity and depression, never to be made conscious of itself, for want of a sufficiently quickening stimulus in our schools to bring it into action. For it is not nature alone that makes the man. Neither is it enough for us, when once a promising talent is unfolded, to detain it if possible among us by adequate encouragements and aids to success. If we yielded all the encouragement to talent that we might we should doubtless have more to encourage; but the living spark can be first kindled only by schools. It is the school that quickens curious thought, fills the mind with principles of science, and starts the inventive and creative powers into action. Therefore I say, push your schools to the highest possible limit of perfection. Spare no pains, count no expense; for rely upon it, whatever you may do to make a city of men will go to make a city. Let every talent, every type of genius, in every child, be watched and nurtured by the city, as by a mother watching for the signs of promise in her sons.

At the same time, while we are endeavoring thus to create productive talent and power, it would be very unwise and absurd not to have an eye upon all the schools of destruction by which talent is blighted and industry corrupted. Here I touch a subject of which I have no words to speak as I could wish. It is appalling to the mind of every public-spirited citizen, watching for the welfare and honor of the city, to see how many gates of ruin we have opening on our streets. If we support schools of

knowledge and virtue, we are also supporting schools of vice and destruction. And these two kinds of schools are set one against the other; one to create, the other to destroy; one to bless, the other to curse; one to prepare industry, the other to blast every good habit; one to call out talent and capacity, the other to brutalize and damn every divine faculty that God has given; one to furnish and bring forth useful men, such as shall rise to honor and wealth in the virtuous callings of life, the other to rot men down into felons and paupers, and make them a burden and a tax on industry itself. I walk the streets and I see the cormorants who keep these dens of vice coming up from below ground or out from above ground, and even daring to look virtuous men in the face, as if they had a right to breathe the same air and walk the same streets with men of character and citizens who honor and serve the city. I know not what can be done. Of this however I am quite sure, that if our citizens who love the city and wish to see it prosper had any right sense of what these men are doing, they would somehow find a way of relief. Suppose there were a military company quartered on our city by the government. How long should we submit to be thus preyed upon? But these men add not a cent to our income. They create nothing that has value. They are all quartered on the city, living at the public expense, and what is worst of all living on the consumption of talent, industry and all creative power. If the city were to take them all up as pensioners and support them and their families at the public expense, it would be

a real gain to our wealth; for then we should save as clear profit all which they destroy. We think little of the loss we suffer by these vicious instrumentalities, because it is so diffused and falls so extensively in the first instance on the obscure and the poor. The greater is it and the more destructive on that account; for it falls upon the broader surface and paralyzes the greater amount of power. Neither let us think that, because it is only the roots of the tree that are killed, the tree itself is clear of harm. Could we ever be fairly rid of these vicious instrumentalities the saving would be equal, I am persuaded, in the mere scale of economy to the accession of at least a half dozen wealthy citizens every year—an accession sufficient of itself to turn the scale of prosperity in any town not larger than this.

Suppose now, for a moment, that by a right education and a wise protection of the public virtue, we could start into high creative action the whole lower stratum of our city, comprising the vicious, the idle, the unprogressive and thriftless of every sort, and set them all on the ascent; awaken their talents, encourage their undertakings, secure them in temperate and frugal habits, inspire them with a sense of character and a will to rise, what a mass of dead expenditure would be cut off! Another savings bank is created and another and another, all overflowing with deposits; the families happy, and the city, by the mere development of its creative virtue, expanding in population and wealth as never before in its happiest days. We should save enough thus

out of the annual waste of our present city to build another and a greater in a very few years.

While endeavoring in these and other like methods to unfold our internal talents and resources, it will sometimes be required of us to undertake enterprises of a more public character that may assist our growth. And then it becomes us to understand that what we do must be done promptly. I do not say hastily or blindly, but promptly. No man ever prospered who had not his eyes open, and did not stand ready to do the right thing at the right time. It is not enough to talk of doing something, we must act, and act before it is too late to act successfully. "In all labor there is profit, but the talk of the lips tendeth only to penury." Let our city once begin to decline, let it once go abroad that we are going down, and then everything conspires against us. We shall lack courage ourselves, and the public about us will help to rid us of what little we have left. To revive a decaying town is like raising the dead, for hope which is the life of all enterprise is gone. Therefore we must be beforehand. We must be alive to all our opportunities, and be ready to act for the public good as for our own, to strike at the right time and strike the right blow.

Then again we must be united and strike together. "There be four things which are little upon the earth, but are exceeding wise, and the locust family is one. They have no king, yet they go forth all of them by bands." Public spirit is a great organific power in communities, and no community that is thoroughly animated by public love can ever be pros-

trated or defeated in its purposes. We must feel that we have one interest, and all ranks and classes must unite heartily in the pursuit of it. We must encourage the weak and lend what aid we can to the virtuous struggles of industry. Our men of business must support and strengthen each other. Those who have funds to invest should prefer investments here, even if it cost a nominal sacrifice. The best investment is that which most enlarges the heart, and no man who lets his bosom swell with public spirit to the city and feels the conscious pleasure that flows from serving its welfare will deem himself a loser because of any trifling sacrifice. There must be no sectional conflicts, no political or party jealousy, no sectarian distance or division. Forgive me if I suggest a fear that there is something in the state of our society which is peculiar and has a baleful effect on our prosperity. I speak of a certain religious clannishness, which draws us into circles of a sectarian complexion. Nothing is more undignified or more opposed to the real object of society, which is to open the heart to man as man, and breed a state of courtesy and mutual regard between those who have different opinions and wear the diverse colors of actual life. Nothing could be more fatal to anything like public spirit or to any practical unity of force in behalf of the common interest. We cannot flow together,—no warmth of feeling can be kindled for the public good. Society is divided, even down to the root. We are not people of Hartford, but we are Congregationalists, Episcopalians, Baptists, Methodists,—penned by our religion, im-

pounded in it, as it were, for safe keeping. What I say is not literally and exactly true, but proximately; and the baleful effect is to be traced in all our affairs, creating a chill, souring the springs of feeling, and producing a virtual enmity out of that which should set us in love with all mankind. Such a habit of society cannot too soon be broken down. And if we cannot be otherwise rid of it, let us have it exorcised. Sometimes we are moved either by the bigotry we have within us, or by provocation from without, to say what does not perfectly justify the kinder charities we feel, and it is most unhappy if by any such means we embitter the springs of social life. Let all such fences that we may have raised up be broken down. We must have union or we cannot have strength, and union implies something more than that we reside in the same city. There must be a fellow spirit, a social warmth, a living glow, and a common aim.

But it is time for me to close. And let no one say that I have given you a discourse on the water project. I have only seized upon this occasion, when the question of your own prosperity is before you, as a favorable one to gain your attention to some useful suggestions. Ordinarily the prosperity or success of a community is not like to be advanced by great artificial movements, though there are times and exigencies when a somewhat violent blow needs to be struck. The prosperity of a city is commonly developed by a slow process within itself. It expands by force of its own virtues, and the creative power of its own industry. This is the

main hope of every people, and what I have said has been chiefly designed for permanent effect in this direction; to impart courage, to create public responsibility and public spirit; to impress a conviction of the value of talent and the ruinous and destructive power of vice; and thus to prompt us to united and vigorous action for all that concerns the common good. Neither let me seem to have meddled with that which is not within my sphere. I see blended in this great subject all the dearest interests of virtue and religion for ages to come. If we of to-day are recreant to our duty and allow this city, which God has made our heritage and that of our children, to go down into decline, the cause of virtue and the church of God will suffer as deeply as the fortunes of business; and that by a ruin as much more deplorable as it is a cause more sacred and closer to immortality. To avert any such possible evil, every man is called to lend his voice and his influence. Nor is there any office too sacred to be employed in blessing the hopes of industry and sanctifying the bonds of public love. Dismiss then every discouraged thought. Take it as a fixed truth that our city can prosper; therefore that it ought; therefore, that it shall. Go then every man to his own altar and live a godly life; every man to his work and do it manfully and well; and all together to the task of preserving the public virtue and proving to mankind, in despite of all hindrance, the unalterable truth that growth and progress are the right, under God, of every people that will do their duty.

VIII

REVERSES NEEDED *

If thou faint in the day of adversity, thy strength is small.—PROVERBS xxiv. 10.

Adversity kills only where there is weakness to be killed. Real vigor is at once tested and fed by it, seen to be great as the adversity mastered is great, and also to be made great by the mastering. This too is the common feeling of mankind, for thus only comes it to be a proverb or current maxim. And the proverb holds good of all sorts of strength, that of the muscles and that of the nerves, that which lies in resolution and that which comes by faith in God, that which is moral and that which is religious, that which is personal and that which is national, that which belongs to civil administration and that which pertains to the deeds of arms. Small is the strength, anywhere and everywhere, that cannot stand adversity, and small will it stay and smaller will it grow to the end.

Last Sunday morning when you were assembled here in the sacred quiet of worship, the patriot soldiers of your army—that to which you had contrib-

* Delivered on the Sunday after the disaster of Bull Run, in the North Church, Hartford, July, 1861.

uted your sons, your fellow citizens and your money, that whose preparations and advances you had watched with exulting confidence and with expectation eager as the love you bore to your dear country itself—were being joined in battle with its enemies; thus to have their terrible worship in the day-long sacrifice of blood, before the belching cannon of the foe and among their charging hosts of cavalry, on a field that was itself their enemy. If it was unnecessary, it is much to be regretted that the battle should have been given upon that day; but if it was necessary, then I know not any cause more worthy of the day or any offering that could be deeper in sacrifice, or in fact more dutiful to God. The tidings of the evening came, and it was so far victory. Many were exultant, but some of us lay down that night oppressed with dreadful forebodings. In the news of the morning it was defeat and flight and carnage and loss. Our fine army was gone, our hopes were dashed, our hearts sunk down struggling as it were in agony, and our fancy broke loose in the imagination of innumerable perils. We imagined the enemy rushing back on Harper's Ferry and across into Maryland, or down upon the Potomac to cut off the passage of the river, then upon the great fortress of the Chesapeake, to drive in that portion of the army and beleaguer the fortress. We imagined also a political reaction, a difficulty of obtaining recruits, a loss of credit and means for the war in the money market, the probable interference with our blockade by France and England, and finally a general outbreak of factiousness and disorder amounting to a disorganization of the

Government. At any rate the struggle must be indefinitely protracted, and the public burdens and distresses indefinitely increased.

These first apprehensions are already quieted in part. The loss turns out to be less than was feared, the retreat to be less completely a flight. The enemy are quite as much crippled as we. And what is more, a great deal, to our feeling and our future energy, we have the grand satisfaction of knowing that our soldiers fought the day out in prodigies of valor. Let us thank God for this and count some fraction at least of victory. Let us also thank God for what is already made clear that our spirit as a people is not quelled, but that we find ourselves beginning at once to meet our adversity with a steady and stout resolve, pushing forward new regiments and preparing to double the army already raised. The flash of feeling is over, the bubble of egregious expectation is burst, but the fire of duty burns only the more intensely, and the determination of sacrifice is as much more firmly set as it is more rationally made. The Government also is more instructed than it could be without this disaster, and is bracing itself to its work with tenfold energy. The army also has a new leader, in whose conduct we may rest with more implicit confidence. So that in the future our chances of defeat are really many times fewer than they were or even could have been before, when it seemed to be so very certain that we could not fail. Our adversity, since we began to bear it, is already increasing our strength.

What is now to be done it is not for me to show; that belongs to the Government. I will only say that

some things are to be done by us that belong to our duty as good citizens. As good citizens we are not, for example, to busy ourselves overmuch in finding who is to blame, and scolding one party or another in the administration of the Government or the army. Nothing will more fatally break down our confidence or chill our enthusiasm. One thing at least is clear, that the Government must govern. And if some mistakes have been made, in what great cause have they not? There may be some incompetent persons in the Government and the officering of the army; but infallible competency—where has it been found? Besides the mistakes have been discovered and the incompetent men are in a way to be weeded out of their places. We want no more a driving force outside of the Government to press it forward when it is not ready; no more a guiding force to thrust external judgments in upon its plans. To speak more plainly still, we want no newspaper government, and least of all a newspaper army. A pasteboard government or pasteboard army were just as much better, as it is less noisy and less capable of mischief. Let the Government govern, and the army fight, and let both have their own counsel, disturbed and thrown out of balance by no gusty conceit or irresponsible and fanatical clamor.

But the main point for us now is to get ourselves ready for the grand struggle we are in by duly conceiving the meaning of it, and receiving those settled convictions that will stay by us in all the changing moods we are to pass and the discouragements we are to encounter. This immense enthusiasm, bursting forth spontaneous in a day, and fusing us into a com-

plete unity—how great and thrilling a surprise has it been to us! I know of nothing in the whole compass of human history at all comparable to it in sublimity. It verily seems to be, in some sense, an inspiration of God; and it is even difficult to shut away the suggestion that innumerable sacrifices and prayers laid up for us by the patriot fathers of the past ages were being mixed in now with our feeling, and by God's will heaving now in our bosom. See, we have been saying, what an immense loyalty there is in our people! How the simple sight of our flag kindles a fire in us that was never kindled by any grandest impersonation of heroism and historic royalty! It is even so, and we thank God for the revelation; but this loyalty is no fixed fact, it becomes us to know, as long as it only fires our passion. It must get hold of our solid convictions and burn itself through into our moral nature itself in order to become reliable and sure. It must be struck by sacrifice, drilled into the very bone of our substance by persistent struggles with adversity, and then it will stand, then it is loyalty complete. To sail out gayly in a breeze singing patriotic songs is a good enough beginning of the voyage, but a hurricane or two or merely a bad leak discovered will take all that away, and then a good steerage at the helm and a true compass and a sturdy, stout resolve, kept up through long watchings and exhaustive labors—these only will at last bring in the ship. What I wish then more especially on the present occasion is to speak, not to impulse but to conviction; not to cry "forward," "forward to Richmond," or forward to some other where beyond, but to go over a calm

revision of the matter of the war itself, showing what it means and the great moral and religious ideas that are struggling to the birth in it—possibly to be duly born only in great throes of adversity and sacrifice.

It is a remarkable but very serious fact, not sufficiently noted as far as my observation extends, that our Revolutionary fathers left us the legacy of this war in the ambiguities of thought and principle which they suffered in respect to the foundations of government itself. The real fact is that, without proposing it or being distinctly conscious of it, they organized a government such as we at least have understood to be without moral or religious ideas; in one view a merely man-made compact, that without something further, which in fact was omitted or even philosophically excluded, could never have more than a semblance of authority. More it has actually had, because our nature itself has been wiser and deeper and closer to God than our political doctrines; but we have been gradually wearing our nature down to the level of our doctrines; breeding out, so to speak, the sentiments in it that took hold of authority, till at last we have brought ourselves down as closely as may be to the dissolution of all nationality and all ties of order. Hence the war. It has come just as soon as we made it necessary, and not a day sooner. And it will stay on to the end of our history itself unless the mistake we have suffered is, at least practically, rectified. We have never been a properly loyal people; we are not so now save in the feeling or flame of

the hour. Our habit has been too much a habit of disrespect, not to persons only, but to law. Government, we say or have been saying, is only what we make ourselves, therefore we are at least upon a level with it; we too made the nationality, and can we not as well unmake it?

That we may duly understand this matter, go back a moment to the Revolution, and trace the two very distinct, yet in a certain superficial sense, agreeing elements that entered into it. First there was what, for distinction's sake, we may call the historic element, represented more especially by the New England people. The political ideas were shaped by religion—so far church ideas. The church for example was a brotherhood; out of that grew historically the notions of political equality in the state. Government also was conceived to be for the governed, just as the church was for the members; and both were God's institutes—ordinances of God. The major vote in both was but a way of designating rulers, not the source of their sovereignty or spring of their authority. Designated by us, their investiture was from God, the only spring of authority. Their text for elective government was the same that our Hartford Hooker used, when preaching in 1638 for the Convention which framed our State Constitution—the first constitution of the new world, and type of all the others that came after, even that of the nation itself: "Take you wise men, and understanding, and known among your tribes, and *I will make them rulers over you.*" God was to be the head of authority, and the rulers were to have their authority from him.

Such was the historic training that preceded and prepared this wing of the Revolution.

The other wing was prepared by sentiments wholly different; such, for example, as are sufficiently well represented in the life and immense public influence of Mr. Jefferson; a man who taught abstractively, not religiously, and led the unreligious mind of the time by his abstractions. It was not his way to deal in moral ideas of any kind. Familiar with the writings of Rousseau and the generally infidel literature of the French nation, his mind was, to say the least, so far dominated by them as to work entirely in their moulds. He had no conception of any difficulty in making a complete government for the political state by mere human composition, following Rousseau's theory, which discovers the foundation of all government in a "social compact." Going never higher than man, or back of man, he supposed that man could somehow create authority over man; that a machine could be got up by the consent of the governed that would really oblige or bind their consent; not staying even to observe that the moment anything binds or takes hold of the moral nature, it rules by force of a moral idea, and touches by the supposition some throne of order and law above the range of mere humanity. Covered in by this immense oversight, he falls back on the philosophic, abstractive contemplation of men, and finding them all so many original monads with nothing historic in them as yet, he says: Are they not all equal? Taking the men thus to be inherently equal in their natural prerogatives and rights, he asks their consent, makes the compact,

and that is to be the grand political liberty of the world.

But the two great wings thus described can agree, you will see, in many things, only saying them always in a different sense; one in a historic, the other in an abstractive, theoretic sense; one in a religious, and the other in an atheistic; both looking after consent and the major vote, both going for equality, both wanting Articles of Agreement, and finally both a Constitution. And the result is that in the consent, in the major vote, in the equality, in the Articles of Agreement, in the Constitution, Christianity in its solid and historic verity as embodied in the life of a people joins hands, so to speak, with what have been called, though in a different view, the "glittering generalities" of Mr. Jefferson. Thus in drawing the Declaration of Independence he puts in by courtesy the recognition of a Creator and creation, following on with his "self-evident truths," such as that "all men are created equal," and that "governments derive their just powers from the consent of the governed;" in which too the other wing of the revolution can well enough agree, only they will take them, not as abstractions, but in a sense that is qualified and shaped by their history. They had nothing to do with some theoretic equality in man *before* government, in which as a first truth of nature governments are grounded. They were born into government, and they even believed in a certain sacred equality under it as their personal right. They had also elected their rulers, and so far they could agree to the right of a government by consent, but they never had assumed

that men are *ipso facto* exempt from obligation who have not consented, or that an autocratic and princely government is of necessity void and without "just power." Their "equality," their "consent," were the divine right of their history from the landing of the fathers downward and before the French Encyclopædists were born.

You will thus perceive that two distinct or widely different constitutional elements entered into our political order at the beginning; that agreeing in forms of words they were yet about as really not in agreement, and have in fact been struggling in the womb of it like Jacob and Esau from the first day until now.

We have not always been conscious of the fact, yet so it has been. On one side we have had the sense of a historic and morally binding authority, freedom sanctified by law and law by God himself, living as it were in a common, all-dominating nationality fortified and crowned by moral ideas. On the other, we have not so much been obeying as speculating, drawing out our theories from points back of all history—theories of compact, consentings, reserved rights, sovereignties of the people and the like—till finally we have speculated almost everything away, and find that actually nothing is left us but to fight out the question whether we shall have a nationality or not; whether we shall go to pieces in the godless platitudes or stand fast and live under laws and institutions sanctified by a providential history. Proximately our whole difficulty is an issue forced by slavery; but if we go back to the deepest root of the trouble, we

shall find that it comes of trying to maintain a government without moral ideas and to concentrate a loyal feeling around institutions that, as many reason, are only human compacts, entitled of course, if that be all, to no feeling of authority or even of respect.

I have spoken thus of Mr. Jefferson and of his opinions, not as invoking the old party prejudice against him long ago buried; I join no issue with his reputed infidelity; I only charge that he brought in modes of thought and philosophy as regards political matters which are none the less bitterly pernicious in that they were patriotically meant; and that his name gained a currency for them that has made them even identical, as thousands really conceive, with our institutions themselves.

Glance along down the track of our history now, and see how these ideas have been letting us regularly down toward the present disruption of order; how the moral ideas that constitute the only real basis of government—of ours as of all others—are ignored, omitted, or quite frittered away by their action.

Our statesmen or politicians, not being generally religious men, take up with difficulty conceptions of government or the foundations of government that suppose the higher rule of God. They are not atheists, but such modes of thought are not in their plane. When they hear it affirmed that "the powers that be are ordained of God," they think it may be very good in the New Testament and the ministers and pious people to compliment their religion by such a tribute,

but that their scripture notion is forced and far-fetched. It signifies nothing, in the way of qualifying such an impression, that every human soul is configured to civil as to parental authority, bowing to any government actually existing, autocratic or elective, with a felt obligation when it rules well. As little does it signify that God, as certainly as there is a God, dominates in all history, building all societies into forms of order and law and that when constitutions are framed by men they were as really framed by God, the grand universal Protector of society, and are nothing in fact but the issuing into form of a government that he before implanted in the social orders and historic ideas of the people; possible therefore to be framed and to hold the binding force of laws, because God himself has prepared them and stamped them with his own providential sovereignty. Sometimes too the politicians are a little annoyed, as we may see, by this foisting in of the claims of religion. What has religion to do with political matters? What has the church to do with the state? As if the state were really outside of God's prerogative and he had nothing to do with it!—nothing to do with the marshalling and well ordering and protecting rule of society!

So they fall off easily into the "glittering generalities," and begin to theorize about compacts, consentings and the like, building up our governmental order from below. First of all they clear the ground by a sweeping denial, rejoicing in the discovery that all claims of divine right in government are preposterous. If they only meant by this that all claims to govern

wrong by divine right are a baseless and dreadful hypocrisy, it would be well; but they really conceive that government is now to rule without any divine right at all; as if there were any such thing as a right that is not divine right and has not God's eternal sanctions going with it; any such thing as authority in law that is not centred in God and pronounced in the moral nature by him.

They do not perceive that God is joined to all right and all defences of right in society by the eternal necessity of his nature—stands by them, makes them his own, clothes them with his own everlasting authority; hence that all law gets the binding force of law.

But the ground is clear—religion is one thing, government is another—and now there is nothing to do but to find how man can make or does make a government without God or any divine sanction. Well, man is the fact given, government the problem. And the man being a complete individual, independent and sole arbiter of his own actions and exactly equal, so far at least, to every other, he may choose if he please never to have any government at all. But he consents, and there government begins. He surrenders a part of his own rights, and what he surrenders goes to make the government. The government is, of course, a compact. The major vote chooses the rulers, and the people are the sovereign head whence all law and authority emanate. To them only the rulers are responsible, being in fact their agents, administering a trust for them. And this, it is conceived, is a true account of civil government, our own constitutional government.

These now are the saws of our current political philosophy, figuring always in the speeches and political speculations of our statesmen from the Revolution downward. They could many of them be true enough were they qualified so as to let in God and religion, or so as to meet and duly recognize the moral ideas of history; but taken as they are meant, they are about the shallowest, chaffiest fictions ever accepted by a people as the just account of their laws.

Let there be no misunderstanding here; I am not complaining of the laws or the constitutions; better and more beneficent never existed. I am only complaining of the account that is made of them, the philosophy that is given of their grounds and underlying principles. They represent in fact our history, moral and religious; never in any sense the false reasons by which we strip them of their sanctity.

There was never, in the first place, any such prior man or body of men to make a government. We are born into government as we are into the atmosphere, and when we assume to make a government or constitution, we only draw out one that was providentially in us before. We could not have a king or a nobility, for example, in this country; for there was no material given out of which to make either one or the other. The church life and order was democratic too. The whole English constitution also was in us before. In these facts, prepared in history by God, our institutions lie. We did not make them. We only sketched them, and God put them in us to be sketched. And when that is done they are his, clothed with his divine sanction as the Founder and Protector of states.

Again, neither we nor any other people ever made a civil compact, except as it was virtually made by God before; never surrendered a part of our natural self-government to endow the government of the State. We never had, in fact, any one right of a government to surrender. What human being ever had or by any conceivable method could have, as being simply a man, the right to legislate or to punish or to make war or to levy taxes or to enforce contracts and the payment of debts or to summon witnesses? On the contrary we go into the civil state for nothing but to get our rights and have them secured—all the rights we have.

So of what is called the inherent, natural right of self-government in a state and the right of a government by the major vote. Is it so, that no great people of the world ever had a lawful or legitimate right to rule but our own? And how constantly when we say it does the sense of some preposterous assumption creep over the mind of every ordinarily sensible man, raising the suspicion that after all the institutions of his country are hollow and baseless—even as the theory given to account for them is plainly seen to be.

So again of the popular sovereignty, the natural sovereignty of the people. If we understand ourselves, the people are no more sovereign and have no better right to be than any single ruler has when ruling in the succession of birth, if he only takes his power in the true historic way of his country and rules well. The real truth is, after all, that our popular vote or choice is only one way of designating rulers, and the succession of blood another; both equally

good and right when the historic order makes them so. And then the laws, legitimated by history and clothed in that manner with a divine right, rule over all—over the elections, over the successions; then over the rulers as truly as the subjects.

Meantime what results, but that we get a government under these fictions of theory which, by the supposition, is no government? It is only a copartnership, and has no national authority, no obligation. How can a copartnership amount to a governing power over the parties in it? If they agree to legislate, it does not make them a legislature. What are their rulers but committees or agents, and what can they do that amounts to government more than the committees, agents, directors of a bank? Their "be it enacted" has no force of law; it is only their agreement or consent, which binds nobody, touches no conscience. They get no authority till we see them authorized to legislate by God. Nothing touches the conscience and becomes morally binding that is not from above the mere human level. Laws become laws only when there is felt to be some divine right in them, some voice of God speaking in them.

Now in all these schemings of theory, by which we have been contriving how to generate or claiming that we have generated a government without going above humanity, we lose out all moral ideas and take away all tonic forces necessary to government. Our merely terrene, almost subterranean, always godless fabric, becomes more and more exactly what we have taken it to be in our philosophy. The habit of respect dies out in us; we respect nothing; authority

is more and more completely ignored. What authority have laws, when there is no sovereignty back of them or in them but that of the people? The grand, historic, religious element is worn away or supplanted thus by what we take to be our wiser philosophy, and the spirit of loyalty runs down to be a mere feeling of attachment, so weak that we are scarcely conscious of it, to our mere compacts and man-made sovereignties.

Meantime our descent is accelerated in the same direction by the demoralizing forces of peace and unexampled prosperity, and more than all by the scrambles of party and the venal intrigues of political leaders and rulers, till finally we reach a state where the government is chiefly valued for what can be gotten out of it by the farming of its revenues and offices and contracts. Reverence to its honor, care for its safety, integrity in maintaining it, willingness to make sacrifices for it, all give way, and an awful recklessness respecting it or what becomes of it is visible on every side.

And again the same descent is accelerated by the essentially immoral, or unmoral, habit of slavery, breeding as it does an imperious, violent, unsubordinated character in the minds that are trained in it. They do not live in law and make nothing of obligation or duty; but they grow up into their will, into self-assertion, into force and bloody passion and all the murderous barbarities misnamed chivalry. To be a man is to be above obedience; and to speak of duty, conscience, obedience to God, is the same thing whether in young or old as to be a poltroon or a

sneak. And this wild, self-willed habit grows worse and worse by continuance; being gradually bred into the stock, as all habits are, and becoming a naturally propagated quality; till finally a people is produced, or will be, that are really incapable of law or sound government—unfit to be rulers, incapable of being ruled.

But the grand crowning mischief is yet to be named. Out of these baseless, unhistoric, merely speculated theories of government, and the gradual demoralization of our habit under them, a doctrine of state rights is finally to emerge and organize the armed treason that explodes our nationality. Our political theories never gave us a real nationality but only a copartnership, and the armed treason is only the consummated result of our speculations. Where nothing exists but a consent, what can be needed to end it but a dissent? And if the States are formed by the consent of individuals, was not the general government formed by the consent of the States? What then have we to do but to give up the partnership of the States when we will? If a tariff act is passed displeasing to some States they may rightfully nullify it; if a President is elected not in the interest of slavery they may secede; that is, withdraw their consent and stand upon their reserved rights. "By nature," says Mr. Calhoun—so runs the argument—"every individual has the right to govern himself, and governments must derive their right from the assent, express or implied, of the governed, and subject to such limitations as they may impose." . . . "Indeed, according to our theory, governments are

in their nature but trusts, and those appointed to administer them trustees or agents, to execute trust powers. The sovereignty resides elsewhere, in the people, not in the government, and with us the people mean the people of the several States." Then of course it follows in the exact strain, as anyone may see, of our philosophy or cant, misnamed philosophy, that the States have a right to nullify or secede at will. And so our brave abstractions that we began with come to their issue finally in a most brave conclusion that is every way worthy of them. No matter that the Constitution asserts in a hundred ways the essential and perpetual supremacy of the Government. No matter that it was given to the States to be ratified, in that way to cut off eternally all pretences of sovereignty in themselves; no matter that more than a full half of the States now existing were actually created and organized by the general Government on its own territory. Neither is it anything that we are landed in the very strange predicament of being a people, the only one ever heard of in the world, without a nationality. Is the nationality in the States? No, that was never so much as thought of. Is it in the general Government? No, that is philosophically denied. And so we are left to the luckless condition of being no nation at all and having no nationality anywhere! We began with a godless theorizing, and we end, just as we should, in discovering that we have not so much as made any nation at all. We scorned this State rights theory at first, but we have been bidding many years for the casting vote of the South and selling out

the nation to pay, and the doctrine, meantime, has been creeping worm-like and silently into the North, till many have begun to give into it scarcely knowing when it arrived. Finally the secession, argued for as a right, begins to be planned for as a fact. Even Cabinet ministers in the Government were preparing it more than a year ago, as is well ascertained, contriving how to break down the credit of the Government, how to empty the armories by a transfer of arms, how to weaken the defences, how to corrupt the allegiance of the army. And now at last the fact itself is come, the secession is made—hence the war.

If now you have followed me in this exposition, you have seen how our want of moral ideas and our commonly accepted philosophy of government, coupled with other demoralizing and disintegrating influences in our scheme of society, both North and South, have been drawing us down to this from the first. We have come to the final break and disaster, just as soon as we must, not a day sooner. Gravity was never surer in the precipitation of a stone or more regular in the downward pull and pressure.

And what is it now that is arming to assert and establish the broken nationality? Not religion certainly—it does not appear that our people are consciously more given to religion than they have been—yet, in another view, it is no other than the old historic-religious element in which our nationality has been grounded from the first; that which has been smothered and kept under by the specious fictions we have contrived to account for the government without

reference to God or to moral ideas. Yes, it is this old, implicitly, if not formally, religious element that is struggling out again now, clad all over in arms, to maintain the falling nationality. It looked on the Sumter flag, the Stars and Stripes shot through and shot down by traitors, and as it looked took fire. What a wonder is it even to ourselves to see the blaze that is kindled! We call it loyalty—we did not imagine that we had it! What a grand, rich sentiment it is! See what strength it has! See how it raises common men into heroes! See the bloody baptism wherewith it is able to be baptized, and how it pours the regiments on, down the rivers and over the mountains and round the promontories, to hurl their bodies against the armed treason! The mere feeling, the passion, if we so choose to call it—is not the bliss of it worth even the cost of the war? What in fact is more priceless to a nation than great sentiments? So we bless ourselves in the loyalty of the hour, and the more that there certainly is some latent heat of religion in the blaze of it.

But more is wanted, and God is pressing us on to the apprehending of that for which we are apprehended. Our passion must be stiffened and made a fixed sentiment, as it can be only when it is penetrated and fastened by moral ideas. And this requires adversity. As the dyers use mordants to set in their colors, so adversity is the mordant for all sentiments of morality. The true loyalty is never reached till the laws and the nation are made to appear sacred, or somewhat more than human. And that will not be done till we have made long, weary, terrible sacrifices

for it. Without shedding of blood there is no such grace prepared. There must be reverses and losses and times of deep concern. There must be tears in the houses as well as blood in the fields; the fathers and mothers, the wives and dear children, coming into the woe to fight in hard bewailings. Desolated fields, prostrations of trade, discouragements of all kinds, must be accepted with unfaltering, unsubduable patience. Religion must send up her cry out of houses, temples, closets, where faith groans heavily before God. In these and all such terrible throes the true loyalty is born. Then the nation emerges at last a true nation, consecrated and made great in our eyes by the sacrifices it has cost! There is no way but just this to make a nation great and holy in the feeling of its people. And it is never raised in this manner till it has fought up some great man or hero in whom its struggles and victories are fitly personated. One really great man or commander we certainly have, mercifully preserved to us to be the centralizing head of our confidence, and to fulfil his sublime charge of fatherhood in the conduct of our great affairs. But he belongs in a sense to the past and will soon be gone. We want another that belongs more properly to the future, the new and great future. And such an one cannot be made to order or by any brief holiday campaigning. He must be long enough and deep enough in the struggle to be crowned as the soldier of Providence. Most deeply do we want such a man, a new Washington, but still a man of his age and time. True, these Washingtons are expensive; they cost how many sacrifices, how many

thousands of lives, what rivers of tears and blood and money! And yet they are cheap! Our old Washington—what would we take for him now? Give us grace, O thou God of the land, only to deserve and patiently wait and sturdily fight for another; so for the establishment of our glorious nationality and the everlasting expulsion of those baseless, godless theories which our fathers let in to corrupt and filch away the principles of right and law-begirt liberty, for which in fact they bled!

But this is war, we shall be told, and war is certainly no such moral affair. How then do we expect any such moral regeneration to come out of it? In one view the objection is good; war is a great demoralizer, throwing back on society men who have been hardened and made desperate, often, by the vices and reckless violences of camp life. But the same is true of peace; that also has its dangers and corruptions; breeding, finally, all most selfish, unheroic and meanest vices, untoning all noblest energies, making little men and loose and low, ignorant of sacrifice and scarcely meaning it even when they cleave to their virtues. Peace will do for angels, but war is God's ordinance for sinners, and they want the schooling of it often. In time of war what a sense of discipline is forced! Here at least there must be and will be obedience; and the people outside get the sense of it about as truly as the army itself. Here authority towers high, and the stern necessities of the field clothe it with honor. Government is here sharpened to a cutting edge. All the laxities of feeling and duty are drawn tight. Principles and moral convictions are toned to a practical su-

premacy. Hence the remarkable fact that the old Romans were the sternest of all ancient people in their morality. The military drill of their perpetual warfare brought them into the sense of order and law and the fixed necessity of obedience to rule. And so they became the great law-nation of the world, producing codes and rescripts that have been the stock matter of all the civil codes and tribunals even of the modern nations.

Neither is it any objection that ours is a civil war, however much we may seem to be horrified by the thought of it. Where a civil war is not a war of factions but of principles and practical ends, it is the very best and most fruitful of all wars. The great civil war of Cromwell and Charles for example, what was it in fact but a fighting out of all that is most valuable in the British Constitution? And what was the result of it, briefly stated, but liberty enthroned and fortified by religion? And there was never a people more fortunate in the occasions of a civil war than we. Not one doubt is permitted us that we are fighting for the right and our adversaries for the wrong; we to save the best government of the world and they to destroy it. Whence it follows that, as God is with all right and for it by the fixed necessity of his virtue, we may know that we are fighting up to God and not away from him. And the victory when it comes will even be a kind of religious crowning of our nationality. All the atheistic jargon we have left behind us will be gone, and the throne of order established will be sanctified by moral convictions. What we have fought out by so many and bloody sacrifices

will be hallowed by them in our feeling. Our loyalty will be entered into our conscience and the springs of our religious nature. Government will now govern and will be valued because it does, and the feeble platitudes we let in for a philosophy will be displaced by the old historic habits and convictions that have been the real life of our institutions from the first.

All this, you will observe, by the simple schooling of our adversities and without any reform or attempted amendment of our institutions! Just fighting the war out into victory and established nationality will be enough. It might not be amiss at some fit time to insert in the preamble of our Constitution a recognition of the fact that the authority of government in every form is derivable and can be philosophically derived only from God. Not that any mere formal recognition of God or the want of it is a matter of essential consequence, but only that the exclusion or recorded denial of theories under which we have been so fatally demoralized could, with excellent effect, be incorporated in the body of the Constitution itself. But this is no time to agitate or put on foot political reforms of any kind; and I wish it to be distinctly observed that I am only showing what our adversity means, and helping you to bear it with a resolute heart for the good that is in it.

Having such a cause, my friends, with such great hopes before us, this one almost glorious reverse that we have met will signify little. Adversity will be our strength, disappointments our arguments. I know not what dark days and times of unspeakable trial are before us, but we must be ready for anything, daunted

and discouraged by nothing. Have we property, let it go—what is property in such a cause? Have we husbands, have we sons, put the armor on them and the holy panoply of our prayers and send them to the field. Anything, that we may have a nationality and a government and have the true loyalty burnt into the hearts of our children!

Teach us, O God, to be worthy of these great hopes; make us equal to the glorious calling of thy Providence; be thou God of hosts in our armies; and help us to establish, on eternal and right foundations, The Great Republic of the future ages.

IX

PERSONALITY DEVELOPED BY RELIGION *

And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.—GEN. xxxii. 28.

The story of Jacob wrestling with the angel is too familiar to need recital. It is what may be called a parable acted, a case where the matter in hand is taught not by words but by something done. We have many such examples in the scriptures, as in Abraham's offering of Isaac, the prophet's girdle, and the sale commanded of the young ruler's property. Jacob had no manual of prayer and had probably received no very explicit teaching concerning it, but he is put to the lesson to learn it by a pull of muscular exertion. And so beautifully is the wrestling with the Jehovah Angel adjusted in the analogies of prayer, that we can find no teaching in the matter of prayer more explicit or more instructive.

He has wrestled all night with the angel. His thigh is out of joint, but he will not loosen his hold. With a pertinacity that seems even presumptuous

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he still protests, saying, "I will not let thee go except thou bless me." So he finally prevails, and is honored on the spot with a new and princely name, in commendation of his persistency. "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." The truth or principle here discovered, and which it will be the object of my present discourse to illustrate is this: that, instead of seeking to reduce our individuality or the assertion of our will-force in religion, God rather designs to intensify it and bring it into greater power.

It makes a very great difference, for example, in the matter of prayer, and so in everything else pertaining to religion, whether we act in the vein of mere surrender and self-resignation to God or in that of personal desire and preference, that is, from a will or choice of our own. Faith in one method becomes little, if at all, different from an act of submission; and indeed it is very frequently presented as a state of mere self-surrender to God, becoming in that manner a very tame and really weak sort of pietism. In the other method, it is but a more complete manning of the man. He is lifted into energy, made positive and heroic. Knowing God, he knows how to be more completely, boldly himself, for he has the confidence begotten by his acquaintance with God, and so is able to assert himself in a higher, nobler key. It results that in all matters of duty or obligation the will-force of the man is increased, not diminished. He is no mere straw, floating on the currents of God, but he is a man stemming all

currents where the call of duty requires. He has no thought of merely basking in the pious luxury of nothingness, but he has his objects and is always on the lookout for something to be done. He deliberates, forms his plans, chooses his objects, and is only more resolute in his way than other men. His quiet is not quietism. It is in him to drive, but never to drivel; for to many, alas! drivelling in mere self-surrender is the same thing as piety. Therefore there is no indolent Oriental sentimentality in his piety, as if it were a state of absorption in God, but it is a girded state of personal energy and devout heroism.

In this contrast you perceive my object, which is to conduct you if possible into the true idea and state of Christian power, showing by what method God designs to exalt the personality of his servants and give them power in their individual life and action, power with him in prayer, power with men in what they do for the world.

To clear the subject or to bring it forward into a position where the truth may be rightly conceived, let us glance over some of the representations of scripture. How it was with Jacob is plain. In the first place, he gets everything ready himself, puts his ingenuity to the task in arranging the droves, and acts as if everything were to be carried by his own mere will and contrivance. He has his own point to carry, and he does not mean to fail of it. Then follows the suit, in which he is perfectly resolute, and we hear him protesting when the day dawns after wrestling all night: "I will not let thee go

except thou bless me." Had it been the true idea of prayer that there is nothing to be done but to come into God's will and be resigned to it, to lose one's personal desires, renounce and die to all personal preferences, how different would have been the scene! How different also the close! Instead of the new name given to signalize the wrestler and his power with God for all coming ages, instead of being raised to honor as a prince, the man would have been signalized as a devotee, who mistook impotence for merit and could not imagine a God high enough to maintain his eminence, save as he is complimented by the self-annihilation of his worshippers.

So in like manner, when Moses finds a riotous spirit springing up in the people because of the lack of suitable supplies of food, he goes to God in the boldness of a prince, demanding almost as a right some deliverance from his personal burdens. "Whence should I have flesh to give unto all this people. I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of thy hand." On another occasion he came in also between the people and God's destroying anger, protesting and saying: "Wherefore should the Egyptians say that thou hast brought them out among the mountains to slay them?" urging boldly also God's covenant promise and oath to Abraham as a bar to his judgment. In the whole history of Moses, his acts and works and prayers, you find a man girded up to the intensest individuality of choice and charge and feeling, bearing as it were the whole nation of his peo-

ple on his own shoulders. The will of Pharaoh in rejecting God is not a whit more conspicuous than the personal choice and determination of Moses in executing the call of God.

So in all the strong characters both of the Old and New Testament, as Samuel, David, Nehemiah, Paul. They are men that act and plan and preach and pray as if they had their people and times in their own personal keeping and disposal. They are princes, all, of God, bearing their institutions, their temple, their whole race and nation on their shoulders. Probably the most efficient Christian by far that ever lived was the apostle Paul, and you see this in him everywhere as a distinction most of all conspicuous, that while he is intensely conscious always of his own insufficiency he is at the same time most intensely personal in all his responsibilities, having on his soul the care of all the churches, asserting, or, as he himself calls it, boasting, his own spiritual fatherhood and dignity against the teachers that have sought to undermine his influence and let down the value of his teachings, having continual heaviness and sorrow of heart for his brethren and kinsmen according to the flesh. It is never in his thought just to bow down like a bulrush and let the torrents of divine will roll over him, but he is out in the flood, standing fast, fighting it out on this line for the whole campaign of his ministry. His personal desires, feelings, preferences, purposes, plans, responsibilities are all as conspicuous in his work as if he had even the care of the world on himself. Not that he is ignorant of all resignation or submission

to God, but that he is perfectly resigned, perfectly submitted; for precisely here is the distinction between a half resignation and one that is complete,—the half resignation is passive, ending there, and the other is a resignation to being active, personally responsible, personally efficient for God. The former is the resignation of a Brahmin, the latter of an apostle.

The same thing appears in regard to all that is said in the scriptures of our own personal charge and choice in the matter of prayer itself. The very call to prayer: "Ask and ye shall receive," is a call to the expression of our personal wants and preferences, and the design is to let every disciple see that he has power with God. It is very true that all prayer rightly ordered is in a sense from the divine Spirit, who works in the secret springs of every man's feeling to guide him into the best desires and the worthiest objects, even such as are according to the will of God. But the Spirit does not undertake to get us into God's will by repression. He stirs up the soul, rather, to greater eagerness, so that it is heaving out groans of desire and prayer that pull on God and that draw it up into God's very mind; and there it is to hang, refusing to let go till its very groanings become an argument and reason for God's will.

In the parable of the unjust judge we have the wrestling scene of Jacob over again. The whole intent of it is to throw the praying man upon his personality and encourage him in adherence to his personal desires, even up to the point of pertinacity.

It is not the design of the parable to say that there can be no mistake or error on this side, for it is very plain that we may have selfish desires, and such as God can never grant. But the particular design is to correct another and opposite error, namely, the having or daring to have no desires, the being so passively, indolently, selfishly resigned to God, that we are too nearly indifferent as regards our objects. The very greatest temptation of many Christian souls is that they submit and give up too easily. Therefore, it is a great point with God to maintain the will-force of our personality and he does it by training us even to wrestle with him.

You may also discover how he loves to put this kind of honor on his servants, when he calls for them, as it were, to come in with their petitions and be intercessors before him. "And I sought for a man among them that should make up the hedge and stand in the gap before me for the land, that I should not destroy it, but I found none." So, again, he says: "I will be inquired of by the house of Israel to do it for them." In which you see that, so far from wishing to carry out his own will by itself, he invites and waits for intervening wills and intercessory desires, because it is possible when these are before him to bestow blessings which he otherwise could not.

Such everywhere is the manner of scripture. It proposes no destruction or demolition of our personality, but rather seeks to invigorate and embolden it, saying: "Let us enter the holiest with boldness." Nowhere does it seek to make us the mere channels

of a divine agency, but always to make us agents ourselves in a more complete and free sense than before, "co-workers with God." "We then," says an apostle, "as workers together with him, beseech you." "For we are laborers together with God." The apostle has no thought, you perceive, of ceasing to be, as a distinct centre of choice, feeling and life; but he has come, rather, to be more really, distinctly, gloriously and powerfully personal, more consciously exalted and empowered by his faith in Jesus.

It will be seen at a glance that the very problem of God in our training and redemption is to raise and perfect our personality, not to demolish it. Were it possible to bring all our desires, choices, wills into a perfect, everlasting and silent resignation to God, it would answer none of the purposes of God in our spiritual education under the gospel of Christ. For it is not our perfection that we may be absorbed as into Brahma, and lost in the abysses of his sleep; it is not that we may be schooled into the harmless dulness of an eternal inefficiency or undesiring impotence, but the word is: "Remember this, and show yourselves men." The plan is to raise us out of a condition of weakness and spiritual incapacity, restoring us to love and a sound mind. It is not more true that a university is designed to raise the power and strengthen the exercise of the pupils, than that Christianity is designed to liberate the will, clear and fortify the affections, and restore the co-ordinate harmony of choice and reason. Instead of reducing, levelling, demolishing, absorbing our personality, the design is to fill it out and to complete and

glorify it. Raising us out of sin and the bondage of sin, which is itself a load of slavish weakness and depression, it sets us on a higher plane of choice and liberty, there to be empowered as sons of God and co-workers with him.

And in just this manner it was that so many low-minded, uneducated fishermen, such as Peter and John, were raised into such eminence and power as apostles. It was not the annihilation of their personality but the associating of it with a higher life, even that of Christ, that wrought so great a change. And so it was with Paul. He was not a very remarkable man before his conversion. It was in his conversion that his glorious personality was liberated from its weakness and endued with true power. He had will enough before, but it was such will as passion instigates, and passion is weakness. He was violent, and violence is weakness. God therefore will have vehemence but not violence, and vehemence is will-force itself. And this it is which the prophet represents when he declares in God's name: "Behold, I will make thee a new, sharp threshing instrument, having teeth; thou shalt thresh the mountains and beat them small and shalt make the hills as chaff." How many of these tremendous threshing instruments, such as Moses and Paul and Luther and Cromwell, has God raised up to thresh down the mountains of perverse hindrance and make them chaff before his cause! A genuine faith has never any other kind of effect. It sharpens the personality, and tunes it to a higher key. And God will have it so. To

make an eleventh chapter of Hebrews as long as the world's history is the very object of his training, that he may open the shining roll and say: "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." These are the princes, or Israels, that have power with God and with men and so prevail, heroes of the faith whom God is raising up into a glorious and transcendent personality, to make them kings and priests unto God, that they may reign forever.

But, you may object, we are required to be little children, to put on meekness and suppress the passions that flame up out of our individual feeling and the instigations of our evil will; and what is this but to make a surrender of our force and cease in so far from all pertinacity? Was then Christ, I would ask, less completely a person, less distinct, less eminent in the grandeur of his personal attitude, that he consented to bear his enemies and be a lamb before his persecutors? Where else does he rise to a more truly incomprehensible greatness, becoming a personality more transcendently divine, a will more resistless, than here?

But we are placed, it will be said, under conditions of repression and required to let "every thought be brought into captivity to the obedience of Christ." Even so, for just there we are raised into the very highest force of our personality. Until then what we call our life is unregulated force, which in re-

ligion, as in doings with nature, is but another name for all defeat and impotence. But when every thought of our soul is brought into the harmony of Christ, which is the harmony of thought and impulse with all order and truth and reason, then it becomes a regulated force, and the personality, almost wrecked under the discords and disorders of sin, is restored to its native energy, to be a prince having power with God and with men. Real power is but another name for regulated power.

Again, the doctrine of faith is sometimes held as being only a doctrine of resignation to God, and he is supposed to have the most faith who can be stillest, least in exercise, most completely hushed in desire and care under the will of God. But there is no such will of God as wants or will accept any such faith. It is a mock faith, not a true. The true faith believes a great deal more. Instead of lying down before God as a clod to be disposed of by him, it believes that God will reason with it, and that he calls it to come and reason with him; that God will give heed to its desires, suffer its importunities, justify it in the pursuit of its chosen ends and objects, come over to it in favor, as the angel to Jacob, and cover it with princely honors. This is faith, and nothing less can be. It believes that God will so far acknowledge its desires, arguments, and prayers as to give it power even with himself.

I have a most particular satisfaction in the conclusion to which these thoughts bring us, viz., to the fact that no man is required, in coming to Christ, to make any sacrifice that will at all diminish or in-

fringe on the distinctive will-force of his personality. He will be just so much more of a man as he is more of a Christian. His unregulated force, becoming regulated force, will be weakness raised into power. His will, which we say in one view is now all-dominant, will yet be manifold stronger than it is now. His command of himself will be greater, his thoughts higher, his vision clearer, his affections broader and more full, and there will be a certain divine inspiration in him that will lift him into a higher range of consciousness, and empower him for greater works and undertakings. And here in great part is the joy of a Christian life. It is the sense of personal enlargement found in a love that comprehends the world. He who has received this love is surprised at the breadth revealed in his nature. He thought, looking on the life of religion from without, that it would very nearly be the end of him to become a Christian, that after renouncing so much there would be nothing left but a few slender vestiges of existence. But he finds, instead, that in the loss of himself he has found himself, and has now in fact but just begun to be. O, this new sense of freedom! this living life! this fulness! this confidence of power! Do not think, my friends, that when we call you to Christ we call you away from existence, to be nothing and cease. If you ever find him, you will make a very different discovery from that. Your greatest wonder and surprise will be that God has been able to make so much out of a spirit so shrivelled and dulled by the dryness, the littleness and meanness of a selfish life.

Hence it is the feeling of all true saints of God that they have a princely rank, that God is not jealous of power in his people. He stirs them up to pertinacity. He exasperates their desires. He groans in their compassions. He lets them come and wrestle that they may be strong. He calls them to "stand in the gap" as intercessors before him; and when they prevail, he crowns them as belonging to his own divine nobility. And he saith: "Thy name shall be called no more Jacob but Israel, for as a prince hast thou power with God and with men, and hast prevailed."

Observe, too, that he speaks not only of power with him, but of power with men; for the design is to give us power in every direction, with God as with men, with men as with God. That is, he will have us take upon us points to be carried with our fellowmen, just as we do points to be carried with him. And he will have us say to them, as to him: "I will not let you go." As you have desires to be urged in prayer, so you will have objects, charges, responsibilities, works, and you will adhere also to these under the same conditions as you do to your prayers. Slight hindrances will not discourage you. Opposition or seeming defeat will not be taken as an excuse from your work; but you will follow it and adhere to it and press it onward till it is carried. For if you go into any such engagement under the leading of God's spirit, you will be endued with power for it. A power will be developed in you, the power heretofore unknown of your own mysterious personality. All things are possible to one who is

girded in this manner by the divine Spirit and his call.

And here is the new type of character that is wanted in our day. For this the world is waiting, and for this also God, as the king and redeemer of the world. Before the great day of Christ shall come there must be a new development of the Christian life. And it will be when all the pietistic, artificial, dogmatically enfeebled and emasculated forms of piety give place to the heroic life of faith and a Christian personality, girded by the Spirit. This, in fact, is the very coming of the Lord. Come, Lord Jesus, come quickly!

X

THE FINITE DEMANDS THE INFINITE*

Have mercy upon me, O God, according to thy loving-kindness ; according unto the multitude of thy tender mercies blot out my transgressions.—PSALM li. 1.

In his wail of penitence the guilty man does not ask, we perceive, for mercy according to his want, or according to the measures of his personal guiltiness; but the remarkable thing is that he finds a relief in wording his petition more freely, asking for mercy even according to God's own measures. Conscious of guilt, borne down as it were under heavy loads of transgression, it comforts him to measure his prayer by God's mercy itself. "Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies blot out my transgressions." And it is remarkable how very frequently this preposition "*according to*," as a word of ratio and as referring to the contents and measures of God, is used in the same manner when speaking of and asking for his gifts. "Let the sighing of the prisoner come before thee, *according to* the greatness of thy power preserve thou those that are ready to die." "Judge me, O Lord, *according to* thy righteousness." "In

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whom we have redemption *according to* the riches of his grace." "But my God shall supply all your need *according to* his riches in glory by Christ Jesus." "Strengthened with all might *according to* his glorious power." "*According to* the power that worketh in us." "Striving *according to* his working that worketh in me mightily."

Now in all these forms of expression and a multitude of others that correspond, we are to see how fondly the mind reverts to God's widest, most immeasurable attributes and perfections. It loves to magnify its blessings by saying, "*according to*" some attribute of greatness in God—his power, his mighty working, his purposes, the riches of his grace, his righteousness, his great love, the multitude of his tender mercies—resting implicitly on God's immeasurable perfections and petitioning for gifts, forgivenesses, and new-creating mercies that are in the scale of those perfections, or according to their quantities in him. Indeed, nothing can be said of Christianity as a work of God so nearly adequate as to call it a salvation according to God's own goodness; and therefore it is that a ruined world comes to it so gladly and with so great confidence. It is grace enough. It measures the depths of God. We are not obliged to guess whether it is according to our sin; enough that it is according to the great love wherewith he loved us. We propose it, then, as a great and welcome truth

That God is not too much because he is infinite; that being finite we cannot the better spare some part of God's perfections, but even want them the more;

that there is nothing in God that even the bad mind could willingly consent to lose.

There seems, at first view, to be a kind of logical impossibility in the notion that a finite being can apprehend or want or in any way receive a being infinite. How can a finite subject really want that which is infinite for its object and supply? But this kind of argument depends on following too implicitly merely physical analogies. It is very true that no finite thing can contain infinite quantities, no pitcher hold the sea; but when you come to souls, their finiteness is itself a want of the infinite; it is weakness wanting power, ignorance wanting insight and wisdom, moral infirmity wanting to be anchored in the peace and ever-during stability of God, mutability wanting a base in the immutable, time a footing of eternity. It lies in the very nature of a soul taken as a finite creature that it is and is to be completed in the infinite. Otherwise it is a nature incomplete, for all its natural longings as a finite being reach after and demand what is infinite,—power, certainty, counsel, immutability, eternity, and the kingdom, in some sense, of the universe. We are not therefore to imagine that because we are finite and God infinite there must of course be an overplus in God. We want the infinite in him just because we are finite, that we too may be complete with him, that we may dominate and reign with him. There is nothing in him that we do not want, no excess, no quantities or gifts of perfection that we can spare.

It is very true that we do sometimes suffer a feel-

ing of oppression from the contemplation of infinite realities. We send our thoughts up through the glittering worlds of a starry night, for example; we try to imagine their numbers, weights, distances, and above all where the great sea-world they float in has its shore. We are lost, sunk to nothingness, crushed into pain by these contemplations of the infinite, and we begin to think, it may be, that existence would be less oppressive if there were no infinite. And as it is with the worlds, so it is with the Creator of worlds, for we suffer the same impression from the infinity of God as from the infinity of his works. What are we before such magnitudes, what can we do with them, what place hold among them? And yet, if we could somehow touch or pierce in thought to some last boundary, whether of God's magnitudes or those of his works, how great the oppression we should suffer in the discovery that there *is* nothing infinite! That maze we were in, that tremor we felt and reeled under is gone; and now we have it for a worse because a meaner pain that nothing is but what is finite, that the worlds are but motes, sparks, fogblinks, and that trivialities are all there is of being in the universe. We have only to raise a conception like this to convince ourselves how truly and inevitably we, as finite beings, want the infinite. If the universe were less, if it had a shore, we could not be satisfied. If space had a limit, we should straightway look beyond it and break through the unendurable confines. If God were less than infinite, we could not even comfort our thought in him.

So true is it after all that we do demand and do really appropriate infinite being. Without a conscious and fixed relation to infinite being, our existence even is no better than baffled instinct. We want a salvation that is according to God and could rest in no other—one in which the whole Deity is shown, God in Christ reconciling the world, Christ himself testifying, "All power is given unto me in heaven and in earth."

A single word is introduced in the New Testament, which in its various uses covers the truth that the all of God and God's perfections is our want, and that this we do receive or have communicated. I mean the word *fulness* [*pleroma*]. The church is extolled as having this fulness of God, appropriated and embodied in itself,—"Which is his body, the fulness of him that filleth all in all." Out of this fulness all believers are conceived to get their supply,—"And of his fulness have all we received, grace for grace." "That ye may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ that passeth knowledge, that ye might be filled with all the fulness of God." Here it is the joy, the praise of all good minds that God's *pleroma*, the all-containing volume of his personal majesty, is participated, rested in, acceptable to and accepted by them that love him.

Do we then propose to submit, do we dare submit such a question as this to the judgments and conviction of mankind, leaving it to them to say whether they can spare or can tolerate the diminution of any

one of God's attributes or perfections? We do. We know the deep revulsion from God there is in the soul of every guilty being. God is thought of with dread, and his interference with the liberty of sin provokes in the guilty soul a real enmity. The bad heart even rages against him, and the tongue breaks loose in unrestrained accusations. And yet I will go even to such and make the appeal, asking them to say what one of God's infinite attributes they will spare.

God is omnipotent. Is that too much? Suppose that his power were known to fall short in some point and to be inferior possibly to some other adverse power. What concern would they feel, in common with us all! In what trepidation should we all live lest the fatal juncture may be close at hand where the power of God is to fall, to succumb! No, we want all power to be with him. Even if we are not with him ourselves, but against him, it would still be a shocking, an insupportable thought that God, the Creator and Governor of all things, is liable at some time to be overpowered and worsted. We want a God whose power is infinite and reliable; nay, we want ourselves to rest on such a being, and feel the eternal rock under us, thus and there to sing: "Power belongeth unto God." "Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heaven and the earth is thine, thine is the kingdom, O Lord, and thou rulest over all."

God is omnipresent. Could we consent, even the worst of us, to have it otherwise? What horror

would it give us to imagine the possibility that we are going into places where God is not! Indeed, if we only knew that God were absent from some other world, in some outskirt of the universe, it would trouble us, for nothing could assure us that there would not be disorder there, wants unsupplied, afflictions, crying after an absent God.

God is omniscient, understanding, looking into, inspecting all things, even the thoughts of all created minds. How many of us shrink from this truth! To imagine that God is by us, looking on all our most secret and studiously concealed acts, looking in fact directly into our bare heart, inspecting all its motions, into our conscience to read its eternal registers, into our inmost will to see what future is in it and preparing to come out of it,—this, we think, in our guiltiness, is more than we can endure without pain—it gives us a cold shudder of feeling when we think of it. Yes, but how much colder the shudder to think otherwise, to think, for example, that we have enemies who are brewing secret mischiefs against us, robbery, perjury, murder, and not even God knows it; that vast combinations and undercurrents of thought are moving in the world's bosom and bearing us on to a state of possible wreck, which he cannot see or inspect. Yes, and it is a comfort, after all how great, that our God knows us perfectly, watches the bad causes at work in us, the secret affinities and subtle misdoing preparing in our heart, that he has looked on all our guilty past and sees all the marks our sin has made on us, how they were made and when, and what is

needed to restore and heal us. O, how little do we understand ourselves and how blessed after all is it, with all that is most humbling in the fact, that there is one being, a friendly and a just, who knows us perfectly! The omniscient God! Piercing, fearful is the thought! And yet, to have a God not omniscient, how uncomfortable, unsatisfying, dreadful, even to the guiltiest mind!

God is eternal, existing from eternity in the past, to exist and by existence fill the eternity of the future. Because we cannot take in these eternities ourselves or comprehend them, it does not follow that we can spare a friend that does. We have, blessed be his name, such a being, one who knows all things in their origin, all things in their end, comprehends eternal history in his person, and so by uniting us to himself connects us legitimately with all that is past and all that is future,—thus to say, "From everlasting to everlasting thou art God," and in that confidence to rest.

God is unchangeable. If he were changeable, or only somewhat changeable, how could we trust him? Now, when all things rush in tides of mutation by us, when we and our laws and examples and opinions vary, veer and flit as birds of the air, what can it be but a most joyful and trustful fact that God changes not, that "with him is no variableness, neither shadow of turning." On this fact rests the order of the universe. If God were changeable, principles would be overturned, premises falsified, scientific laws discontinued and succeeded by others, and even virtues themselves could have no fixed

standard, no reward. We can find no comfort in life, not even for an hour, save as we believe that we are living under a God who is unchangeable.

God is pure—infinite purity. There is no stain upon his beauty. No affinity with evil lurks in his nature. Wrath, abhorrence, loathing are the figures that describe his feeling toward wrong and evil. "He is of purer eyes than to behold evil, and cannot look upon iniquity. Nothing that defileth or maketh a lie can come to his seat or stand before him." A very appalling thought to a bad mind, it must be confessed! But how much more appalling it would be if he were not thus pure, if he could wink at wrong or suffer any the least affinity with it! The worst and even basest soul, if only reason is left, recoils with terror insufferable from a God not pure. For if there be stains on the throne, what shall assure that there will be no injustice in the laws, no partiality in their administration, no connivance with wrongs, no wrongs everlastingly unavenged? Under a God not pure confidence vanishes, and the world is turned into a hell. And on the other hand, how high, how glorious is the attraction of the infinite purity, the simplicity, the unstained excellence, the radiance, the spotless beauty of the purity of God! Souls stained by sin are drawn by it, and blessed are the pure in heart, for they shall see it.

God, again, is sovereign. By which we understand that he governs the world and governs by a plan which is to him intelligible and eternal. He has eternal purposes, extending to and comprehend-

ing all events, so that he rules by system, knows the end from the beginning, and sees all events fall into their places, never disappointed, never taken by surprise. How he does this without being the author of evil is not here the question, though in that there is really no difficulty whatever. But the question is whether we can part with this attribute of sovereignty. Is there anything to apprehend from the sovereignty of eternal goodness? And if goodness were not sovereign, ruled without a plan, planned without purposes or ends, who could be at ease under it? A God who does not know what is coming to pass, a God taken by surprise,—would such a God be more acceptable to us? And when dark times appear, when the wicked triumph, when law is dissolved, when justice flies and cruelty erects her bloody throne, what can support us but the confidence of a sovereign God, one who governs understandingly, able to make the wrath praise him and the remainder of wrath to restrain? However unwelcome, then, or terrible to a guilty mind the sovereignty of God, we cannot wish that he were not sovereign, or less perfectly and intelligently sovereign. As our providential governor, too, we need one who can rule and watch and minister in the general disorder of causes; one who can overturn, break up, revolutionize, expurgate, medicate, and by such working set on the world's history; a being who can rule men when nature and her causes cannot, dominating in all changes and laws and wars and institutions, caring for the weak, avenging the poor and exalting them that are of low degree. It is a great

work, a deep mystery, this rule of Providence; but we want it, even the worst of us, and want as much a God who is equal to it.

God is just. And is he not for that reason a God necessarily unwelcome to any and every wrong-doer? Undoubtedly he is. How can any sinner stand before a God of infinite, unbending, unalterable justice? And yet he can do even that better than he can stand before a God unjust. What so dreadful to thought as the having at the head of the universe a being who is not just, a partial, capricious, inexact and loose being, whose decisions are never sure to touch the merits of questions, and who may even take a pleasure in doing what he knows to be unjust. Is there any sinner of mankind, after all, who would prefer God without his justice? Any who would wish him to be less than infinitely just? God is the Judge of the world, and certainly it wants a judge. Suppose it were known to you that this great world of wrong, with its frauds, oppressions, cruelties, treacheries and lies, were to be eternally what it is now; to roll on forever in the smoke of wrong, never to be cleared up, never to have its great account liquidated. Would that comfort you? How much better to have a reckoning day, a settlement that will display eternal justice ruling at the helm and turning all things rightly in the end!

He is our Creator and the creator of the universal worlds. We want him to be such. Without him and apart from him these worlds are a dull pasture, and all the seemings of intelligence are without meaning or dignity. We want a world's creator, to

see his footsteps in the world, to distinguish his authorship and take him as the date of all beginning.

God is our Redeemer also, and in order to this he must be a God who has power over nature, power to roll back its penal causes, tear us out of its bondage and cure the wounds of our sin by a healing of nature itself. If the resources of God, his power, love, beauty, feeling, will, were less than they are, we could not be redeemed from sin. If, then, we cling to our sin, if we take it even as a disturbance to be called away from it, should we like it better if we could not get away? Do we want a God such as cannot help us out of our sin or heal the scars it has made? The worst man living would start in horror from himself if he knew that he must eternally be what he is.*

And thus we find that we need everything "according to" God, all his perfections, all his powers, all his majestic attributes, all that he creates, purposes, prepares and ministers. What a fact, then, is it that such a being exists! To be able by our thought to lay hold of such a being and confidently to think that he is, to have one's heart rested on him, to have his word and to know him by the immediate knowledge of love,—how does it change the world!

*To those familiar with Dr. Bushnell's habits of thought and feeling it must seem a little singular that in this study of the attributes of God only a passing allusion is made to that of Infinite Love. Even for the sake of the general argument something more complete is desirable upon this head. If the reader will refer to a sermon entitled "Loving God is but Letting God Love Us," in the volume of "Sermons on Living Subjects," pp. 37–54, he will find passages of insight and beauty which might well be transplanted here. Compare also with the extracts from a sermon on the "Eternity of Love" in this volume, pp. 240–245.

How different is a world with perfection in it, even a perfect God, from a world where he is not, or where he is known only by diminished and corrupt conceptions. Nor is such a being any the less related to us in that he is infinite. If it steals upon us when we are sounding in this deep that such a being is one in whom we have no part, how speedily do we find that we want everything in him, and not least his infinity itself; without which and apart from which we are essentially and eternally incomplete; with which and by our rest therein we find all our finite faculties set in a range of divinity and begin ourselves to reign. His omniscience, omnipresence, omnipotence, his eternity, truth, love, unchangeableness, everything that pertains to his infinity, all his perfections, we are to appropriate and in their power to be what in ourselves we are not; to have the confidence, rest in the assurance, abide in the sovereignty of him we are made to partake. In this view, what a gift is our finite capacity, and to this what a gift is God, and between it and him how sublime the inherent original relation! Nothing in him can we spare, all that his eternity includes is food to us. According to his skill, according to his riches, according to his justice, according to his love and goodness and mercy, and according to his great glory and blessedness,—this is the scale of good after which our wants and longings reach, and in this we live, always beholding the face of our Father. True, we are lost, and that how often in these magnitudes. We look up into the heavens and climb up thoughtfully into their order, drink

their brightness and fly to their uttermost spaces looking for some end, and our breath stops in us, we die as it were into the gulf we have sounded: but this gulf is God, and how good and blessed a thing it is to be lost in him! And therefore do we want all these, the sun, the seven stars and Orion, all the shining, sparkling world-dust sprinkled in the belting of the earth's girdle,—everything that signifies and shows us God, everything that bears the stamp of his majesty.

How great a crime, then, is it not to love God! The state of sin, we are told, is a state of enmity with God. Sin may even be defined as a quarrel with God's perfections. O how often, how consciously, how bitterly have you felt it. You start in your guiltiness from almost every one of God's attributes, they disturb you, they oppress you, and sometimes you even wrangle with them in captious and accusing words. Yet there is not one closest and most piercing attribute of purity, love, justice, sovereignty, power, omniscience, that you can think of as reduced or made ambiguous without a secret chill of horror and dread. This God whom you repel is in every most appalling perfection just the God you want. Your mind approves and demands him, your sense of beauty cleaves to him, your sentiments and affections throng after him in hunger, and without him, as you are consciously certain, your sin is death. And yet you love him not, a guilty dread separates you from him, and he is even the more unwelcome to you because he is perfect. O, the damning perversity of such a state! If it be diffi-

cult to fathom God's immensity, how much more difficult is it to understand and adequately fathom yourself, the depths of your sin, the unreason of it, its scorn of all that is most perfect, its rejection of all that is most approved, the bitter pains it cherishes, the scathing shame of its pride, the dryness of its thirst and the tenacity with which it clings to what brings only loathing. This dread mystery of sin does sometimes get a voice in your bosom and writhe in bitter wailing of discovery. Can God pardon? Can he restore and heal such malady? Go to him and ask it of him. If looking into yourself you despair, if it seems impossible that so great madness can be cured, look away from yourself to God. Make your appeal to him, saying hopefully: "Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies blot out my transgressions."

XI

GOD PREPARING THE STATE OF GLORY *

That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.—EPH. ii. 7.

Our apostle is here giving the motive or end, you perceive, by which God is actuated in something previously set forth, namely: the plan of redemption provided in Christ, and especially the grace of salvation revealed in those who believe. He had been discoursing on this wise: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved) and hath raised us up together and made us sit together in heavenly places in Christ Jesus." Having thus brought into view the love of God to us personally, that love which is realized and shed abroad as a quickening power in us, he then glances at a motive still more general and comprehensive, reaching after ends that lie beyond us and our particular personal welfare, the demonstration to be made of his own character in future ages and conditions of being. "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."

* Preached in the North Church, Hartford, January, 1852.

We discover accordingly in these words the very important and sublime truth that God is not only seeking after us out of love to us in the grace and gospel of his Son, but that he is preparing also results which reach beyond us, the illustration to be made of his own transcendent wisdom and goodness before other beings and in future ages of time. God is love in everything, actuated by love in all the ends and councils of his administration. What he does for us is done proximately from a motive of love to us, even as we read in the connection of the text "for his great love wherewith he loved us," "in his kindness toward us;" but in a more ulterior view he has respect also to the benefit *through us* of other ages and worlds, even his whole spiritual kingdom, which he also loves as truly as he loves us, and which he proposes also to bless by the demonstration he makes of his own character and government through us, and the exceeding riches of his grace in us.

It is this ulterior view or motive in God's plan of proceeding to which I propose to invite your attention at the present time.

You will make due account of the great and commonly accepted principle that God does and should do everything for his own glory,—not to make an ostentation of himself, as these words are commonly understood by such as do not stay to find their meaning, not ambitiously, not as seeking his own repute for his own sake. God is actuated by no such low infirmities; but there is another nobler sense in which we say and truly that he does everything for his own

glory, that is for the communication of himself to other minds. Glory is the light or radiance by which an object shines abroad and through which it reveals or discovers itself. Therefore as the knowledge of God, his being, his wisdom, his love and beauty are the necessary light and joy of all created minds, it is only kindness, condescension, disinterested goodness in God so to plan his work of creation, providence and spiritual government as will most effectually and adequately communicate himself,—that is, for his own glory to manifest and declare himself to created minds. Even as the Psalmist says: "The heavens declare his glory, the firmament showeth his handiwork; day unto day uttereth speech, night unto night showeth forth knowledge." Everything that God does is in this view declarative. The world itself is made to reveal and communicate what may be thus communicated of the existence and wisdom and power and beauty of God, not for his sake, but because it is the first interest of all created minds to know God. Mere benevolence, therefore, rationally directed, requires him to have it as the highest motive and final aim of his works to glorify or communicate himself or, what is the same, to set himself before the apprehension of his creatures in the true radiance and divine worth of his infinite and essentially glorious character. For you will observe that words communicate nothing of God apart from what he does, and it is only the doings, ways, acts, impressions made of God through expression that give words a meaning. If God had done nothing he would to us be nothing. And there

is no created mind in the universe that gets any knowledge of him apart from what he does. Hence it is the great point of wisdom and goodness and condescension in his plans to be always doing what will express or glorify himself, that the earth may be full of his glory, "that the glory of the Lord may be revealed and that all flesh may see it"; sending Christ to be the brightness of his glory in the world, shining into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ, and in all this having ultimate reference also to a general communication of himself to the created minds of his universal kingdom. And thus comes out the meaning of my text in its reference to the future conditions of being, that in the ages to come he might show the exceeding riches of his grace, in his kindness toward us through Jesus Christ.

Consider next the very certain fact that there is a great deal more to be seen of God in the work of Christ than we at present see, that also which every good mind will rejoice to receive, that which God in the mere sense of its value to created intelligences ought as fully as possible to communicate. How little able are we at present to fathom and exhaust the great mystery of godliness in Jesus Christ! Scarcely do we know as yet the alphabet of this great volume of God. We cannot even conceive, in any but the faintest measure, the transcendent mystery of our own personal experience and history as related to the divine working in us, and the quickening grace of Jesus and his cross in the mysterious union of faith by which he lives and walks in us.

Besides, we are not yet arrived at the point where we can see the import of Christianity as a regenerative power. How slender, for instance, were the conceptions of Christ which occupied those two disciples who were walking into the country after his crucifixion, downcast and sad. Peter knew a great deal more of what it meant and of the greatness of God's love in it after he had seen its power on the day of Pentecost, and yet so little that he could not even imagine it as a gift to the Gentiles or the whole world, until the miracle of the sheet, and the Gentile churches gathered in the Gentile cities of the world, had fully opened his eyes. We hold a place still farther down the current of time by eighteen centuries, and we have seen what God is meaning and doing in the gospel of his Son by eighteen centuries of history. We have seen idolatrous kingdoms fall before the gospel. We have seen Christianity operating as a leaven upon the mind and character of the world, conquering unbelief and persecution, outliving the abuses and mistakes of its friends, regenerating piety, quickening intelligence, unfolding new conditions of public order and liberty and becoming the strongest power of the world, a visibly divine power which cannot die, but must reign till it has brought all things under its dominion. And yet we are not at the point to understand it, because too close to the fountain or birth-time to conceive at all what it means, or how much it can impart of God to the human state, how much it will impart when it becomes the tabernacle of God with men, the New Jerusalem let down from God out of heaven

to be the city of his glory in the world. We cannot tell how many millions of ages it is to work upon our fallen race or what it will finally do. Probably it never can be known by the dwellers in the flesh in any age how much it contains and communicates and works of God. We do not even adequately know what the communication of God thus to a single soul imports, and cannot till that soul is glorified before us,—how great the transformation, how high it is raised, how great in character and joy and power it may be. The real meaning and glory of Christ's work therefore cannot be known in this world, however long it may continue and however completely it may regenerate the future condition of the world. It is only in the world of the glorified and the ages to come that any fit gauge of it or of God's riches in it can be attained to, and even there the power and greatness of God's love and the exceeding riches of his grace in it will be shining with new lustre and discovering or discerning new glory, even forever. Now if it may be so, and if God can thus show to the universe more of himself through what he does in us, and communicate to their everlasting joy and blessing more of himself, what but goodness is it in him to plan for such a result? In so doing he only plans to ennoble the created minds of his kingdom, to enlarge the understanding, enrich the wisdom, exalt the feeling and fill the consciousness with a more complete and blessed participation of himself, which is exactly the import of my text and the truth I am presenting under it.

Consider now the fact that this world is immedi-

ately connected with the unseen into which we are passing, and thus probably with all the good minds of all worlds, so that what has been revealed or experienced of God's love through Christ and his work may accrue to the common benefit and augment the revelation of God in them all. God's universe of mind, like that of matter, is one, a complete whole, in which all the parts have distinct offices and communicate distinct manifestations of his glory. He manages them all by various methods, doubtless for this object, gives them all a peculiar and distinct experience, and then the parts with all their partial, variously shaded experiences constitute a complete whole in their contributions. Taken all together in this manner they produce knowledges that represent his infinite worth and greatness, the true glory, the most adequate possible communication or revelation of God. Flowing together socially, as saints from all worlds, they bring contributions to each other, supply and feed each other, pouring out the glory thus of God into each other's bosoms, and so they enter on a state which has its principal joy and dignity in the fuller, and eternally fuller, discovery of God. God is showing thus to the ages to come the exceeding riches of his grace, in what all individuals and worlds have experienced of him. In this manner the universe of spiritual being yields a perfect system of divine truth or knowledge, in which all the parts are contributors to the glorious whole, and so it is that God purposes to communicate the exceeding riches of his goodness and beauty; for, though it is proper in the way of contrast with our

present obscure state to speak of seeing God as he is, we are not to understand a sensual ocular beholding in the future state, but a clearness and fulness and an eternally unfolding radiance that will be more than a seeing of God, though it be a discerning made through what he has done, what he has imparted of himself, and now imparts in the transfigured brightness of all created minds. In this manner, I conceive, God proposes to make the great spiritual kingdom he gathers happy, and fill up their sublime experiences of joy forevermore. Their joy will be the joy they have in the shining of God's glory, or the communication to them of God, and therefore it is that he prepares, in all his works of creation, government and redemption to unfold his glory. The worlds will all bring in their contributions, the providences will all open their treasures, the histories public and private will be brought in, the mysteries that were hid revealed; and the Son of God, the eternal Word of the Father, the Counsellor and Redeemer, will be the universally recognized medium and express image of the Father, the brightness of his glory to the general mind of the creation, as to us. For the light of the divinity shines only through and by him, whether it be in the creation or the cross, everything that is done or seen being the divine counsel, character and glory manifested through him. "For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers, —all things were created by him and for him."

"For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself, whether they be things in earth or things in heaven."

Thus all created minds are to contribute, as well as to receive, a showing forth of God, and this showing forth or glory of God is to feed their intelligence, glorify their feeling and kindle the rapture of their worship forever. For this, God has planned in the work of Jesus Christ, as in all other works in all other worlds, to show to the ages to come the exceeding riches of his character and the greatness of the love wherewith he loves us all. "And I heard the voice of many angels round about the throne, and the beasts and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice: 'Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing.' And every creature which is in heaven and on the earth and under the earth, and such as are in the sea, and all that are in them, heard I saying, 'Blessing and honor and glory and power be unto him that sitteth on the throne and unto the Lamb forever and ever.'" They come in thus, you perceive, from every part in height or depth, to bask in the common glory that shines upon and through and for them all. And so in the ages to come the death of Christ, in our particular world and for it, is bringing out the exceeding riches of God's grace in us and the great love

wherewith he loved us, and communicating God to the populations of glory forever, a contribution repaid by what they also communicate to us.

Having seen in this manner how God designs, through Christ in his death and Christ living in his disciples, to prepare a more complete communication of himself to other worlds and ages, let us pause a few moments on the truth exhibited and bring into view some of the more interesting points of instruction involved in it. And first consider the certain blindness and presumption of those who imagine that they perfectly comprehend the matter and means and whole philosophy of the work of redemption by Jesus Christ. That we can be said to know something about it, all that we need to know, is certainly true. That he is our sacrifice, our ransom, our peace, that he is the Lamb, that God is in him, that in him we are freely justified as he is freely made a curse for us, and that he will be made unto us wisdom, righteousness, sanctification and redemption, these and other things we know; but there are many, I grieve to say, who assume that they know the how of the whole proceeding,—how the death of Christ operates in respect to all the vast outlying concerns and governmental reasons of God's infinite plan—so that if anyone doubts or questions the philosophy they have concerning the matter they are offended, counting it even a denial of Christ himself. They imagine that a man can understand this transcendent mystery of God, in all its reasons and workings, as easily as if it were a sum in arithmetic or a rule in grammar. Alas! it wholly escapes them

that God has done this work for the ages to come, to be an eternal study for all glorified minds, that they may discover more and more of God and the exceeding riches of his grace in it forever. They have it now, they know it all by rote, and cannot distinguish between the petty theories of men and the stupendous mystery of the plan itself. A doubt of one is an offence against the other. O, if they are ever saved by it and accepted in it before God, how will they blush to see the narrow limits of their theories all swept away, and the transcendent mysteries of the plan opening new depths of wisdom and love to the admiring study of angels and principalities forever and ever. The difficulty of fathoming the infinite polity of God's infinite government, so as to understand the entire import and philosophy of Christ's person, work and passion, it would seem might occur to any thoughtful disciple. How astonishing will it appear to them that they could have thought to know so much when they knew so little, and could have been so ready to judge all doubts and questions regarding that which is given to be the study of all the ages to come, and of all the glorified minds of God's eternal kingdom!

We perceive in this connection how the minds of the glorified are to be enlarged and how their joy will be supported, by the fuller and more complete discovery and communication to them of God. For as he is proposing by his works of Providence and grace, here in our world, to show to the ages to come the exceeding riches of his love and the glory of his character, so in other ways endlessly

diversified he is doubtless doing in all the other worlds and populations of his immense empire. He creates, governs, redeems if need be, in ways that evince the fertility of his wisdom and reveal the glory of his character, all in the same intent,—that is, to bring out more fully the infinite greatness of his attributes and communicate more perfectly himself. How little do we now conceive of his true magnificence and glory compared with the revelation yet to be made. When we come to learn the ways of God and see his methods unfolded, in the experience had of him in all the provinces and unknown spheres of his kingdom, then to see the relations of so many parts in the common whole or system, so to ascend the hill of his glory and look out farther and up higher and down deeper into the vast abysses of his wisdom, his character and his infinite sovereignty,—how amazingly will our conceptions of God be enlarged, how many childish errors will be corrected, how many dark things cleared, how many limitations swept away. Then we shall begin to see things in their proportions and their relation to the order and completeness of his plan. Our study will lead us on, if the beholding of glory can be called a study, and we shall have it as the food of our joy, the spring of our exaltation forever, that we are receiving more of God.

Manifestly such resources can never be exhausted, such springs never become dry. Many disciples seem to suffer a kind of subtle apprehension that, after all, the exercise and food of heavenly enjoyment may not suffice, may want diversity. O, if

they could break loose from their dull apprehensions to conceive the immense society, the contributions it brings together, the exceeding riches it will show, the immense volumes of knowledge it will open, the thoughts it will raise and the sense of the divine participation it will forever waken in the consciousness of the glorified, how different would be their thought! They would be far more likely in such a case to suffer the dread of bewilderment, lest the opening of such fields of light should dazzle the mind's apprehension, lest the variety and immensity of God's revelations, too great to be received, should discourage the understanding and the excess of glory turn to darkness. It would be so, if our souls were not also to be wonderfully enlarged and quickened and cleared and glorified by their fuller participation of God and his divine nature. They will be able to endure so great effulgence of light only because they are raised in the plane of their intelligence and become luminous in themselves. Indeed, the very fact that the food of their eternity is seen to be exhaustless will be itself the soul of their courage; and their song will never tire, for the reason that discovery will never be ended and the summits of their praise never reached. That their character and capacity must be forever rising, growing great and divine, as it drinks in more of God and covers itself more perfectly with his glory, is sufficiently evident,—consequently that the beings we now call men will at last be raised in volume and rank so as to overtop all our present conceptions of their significance,—kings, priests, principalities,

powers, thrones! I have no word to name them or thought to conceive them.

Consider the glorious assurance we have in this subject that Christ will do for his people all that is possible and best for their spiritual advancement. If God quickens us together with Christ, raises us up together and makes us sit together in heavenly places, not merely because of the great love wherewith he loves us, but in the higher ulterior purpose that in the ages to come he may show the exceeding riches of grace through us to all glorified minds, how certain is it that he will do everything for us, and that if we are straitened we shall not be straitened in God but in ourselves. How can we imagine that God will fail us or stint us in the measure of our gifts, when he has a purpose so high to be realized through us? How can we imagine, if he is coming to be glorified thus in his saints, and admired in all them that believe, that he will not pour out all his riches to us and give us every help to perfect us in his own likeness. What in fact is he seen to be doing in his people, but communicating to them of himself as fully as possible, even as our apostle says: "Granting us according to the riches of his glory, to be strengthened with might by his spirit in the inner man, that Christ may dwell in our hearts by faith, that we being rooted and grounded in love may comprehend with all saints what is the breadth and length and depth and height and to know the love of Christ which passeth knowledge, that we may be filled with all the fulness of God."

Say not then, nor imagine within, that Christ

will fail you in your highest endeavors. Only believe and you shall have, nay you shall have exceeding abundantly above what you can ask or even think, according to the power that worketh in you and the glory to be revealed in your salvation. That by which God is to shine before all worlds he will assuredly polish by his discipline and irradiate by his love. Young Christian, here is hope, a sure ground of hope for you. God knows your weakness even better than you do, but if you can trust him he will assuredly pour his fulness upon you and be a Saviour to the uttermost in you. Christ himself declares: "The glory which thou gavest me I have given them," and he wants to prove it true. If, then, your courage sometimes faints, if your faith is sometimes weakened and you are ready even to despair of success, consider for what you are apprehended of God and go on to apprehend the mark yourself. Understand that he will do for you according to the riches of his glory, and accept his promise to be ever with you. Lay hold firmly of your strong hope in Christ and say in every downcast moment of shame and self-discouragement: "Yet shall I be glorious in the eyes of the Lord and my God shall be my strength." We are very apt to think that God will do less for us than we need becaues we are so insignificant; but God has a use to make of us, remember, that is not measured by our insignificance,—to communicate through us the glory even of his own transcendent excellence and mercy in the raising of sinners to their heavenly places.

PART III

SELECTIONS FROM SERMONS

He said unto his disciples, Gather up the fragments that remain, that nothing be lost.

The following Extracts from Sermons, left by the author in their original rough and unrevised state, must of course lack much of due proportion and balance. It has not seemed necessary as a rule to indicate omissions, or the slight verbal changes they involved. The best, and indeed the only possible, course in making selections appeared to be that of choosing the strongest statement, while abandoning much of logical method.—EDITOR.

HEARING AND DOING *

For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.—JAMES i. 23, 24.

. . . . . .

Hearers of all classes, and sometimes doubtless almost the whole of a Christian assembly, go forth out of the house of God under impressions so sacred and glorious that, if we could read their hearts, we should discover there a wish always to continue in their present feeling as the abiding joy of life. And yet how soon every vestige of their exalted and luminous feeling is gone, vanished and lost forever. Now it is precisely the truth discovered in these examples that my text explains; the simile turns not on the correspondence of the image in the glass to the person, but upon the fugitive quality of the image. Just so it is, the apostle would say, with hearing separated from doing. The impression vanishes, even as the image one catches of his face when passing by a mirror. The principle affirmed is this, that valued impressions under the word can be retained

* Extracts from a sermon preached in the North Church, Hartford, January, 1853.

or fastened only by the doing or practical use of the hearer.

These spiritual states, impressions, holy impulses, or attractions are in a condition of flow. They vary in kind, quality, depth and force; they flow as a river of inward experience whose particles are all in motion and cannot be stayed. If at any time we are deeply and sacredly impressed, if a holy impulse falls upon us which we love to feel and hope we may never lose, if we are set in the full blaze of spiritual realities and feel the sublime attraction of things unseen, resolving to retain if possible the glorious impressions that are on us, or even praying to God that we may, still they go by and vanish, we cannot give them any attribute of permanence till we make them practical.

These impressions under the word, or coming to us from it in hours of retirement, by methods we cannot trace, are the gales of a spirit that bloweth where it listeth, the most serious, most precious, sublimest in the grandeur of their import of all the gifts that fall to our earthly experience. They remind us of God, they are voices of God within, breathings of the divine love and power, senses of the eternity before us, the greatest loss to lose, the heaviest charge of our responsibility as men. And there is but one way, our apostle says, to receive and make them permanent, viz., to put them in practice; for practice, like the mordant used in colors, sets them fast and makes them stand forever. So if a Christian finds that all his best motives pass and result in no fixed gain, if his one day a week of

freshened impulse passes by and leaves him to his former dryness, it is because there is some defect of practice which forbids the sealing of his gift.

We shall see then, first of all, that good impressions not carried into practice are good impressions abused, and it is the nature of all functions that are abused to cease or vanish away. Natural affection, despised and trampled, dies out in the soul. The sense of truth, trifled with and violated, finally perishes, and the sacred distinctions of truth and falsehood appear even to be lost. Honor, slighted in the soul and mocked by deeds of shame, dies out and disappears. All high tastes, such as reach after beauty, order, purity, usefulness, intellectual power, vanish and become lost affinities if they are neglected, or not suffered as impulses to pass out into practice. So it is with the good impressions and glorious attractions that visit men under the word of Christ, when not carried out into practice. They are abused impulses, and they must of necessity cease. There is not only nothing to fasten their hold in the soul, but everything to disable and expel them; even if you wish them to stay, if they bring you a certain joy and you bid them welcome as a sacred luxury of the mind, they will not stay as a luxury. Nothing detains them but to accept them in practice and make them governing impulses of the life.

It is another great law that what we sacrifice for we permanently and deeply enthrone, and that what we cannot endure any sacrifice for can have none but a feeble hold of us. Hence the great demand

that accompanies all the holy impulses and better inclinings of those who hear the word: "Deny thyself, take up thy cross and follow me." Christianity sets in its good impressions, and gives eternity to them in the character, by the self-denial and self-sacrifice it connects with practice. There must be a choice of the good against opposing choices, that is, a choice made real and fixed by sacrifice. But if a man will sacrifice nothing to his best convictions and holiest inclinings, what chance have they of permanence? How can they be permanent before they get hold of the heart and become an accepted law of the life?

Once more, we have still another consideration in which the power of practice to consolidate and fasten good impressions is discovered: the fact that what we put in practice we make our own and obtain a certain sense of property in. A good impression made upon a hearer of the gospel is not from himself, but from what he hears, and from the attendant spirit of grace operating good suggestions and holy convictions in the heart. They are in him, but consciously not of him. The feeling he has respecting them is like that which some pedestrian might have in respect to the wild prairie over which he roams, or on which he sleeps for the night; it is nought to him if only he can get well over the space it occupies. But if he will fix himself on some locality, there take possession by his act of labor, identifying himself with the soil and preparing it for use by his improvements, then there dawns in his mind the sense of property respecting it and it is

taken hold of as his permanent right. Every stone and tree fixes its mark on his memory, because it is his. So when a man turns his good impressions in religion to a practical use, when he incorporates them with himself by his own struggles and sacrifices and repentances and the faith he receives with them, it ceases to be with him as with a man who beholdeth his face in a glass; he makes them his own, obtains a property in them and holds them by a permanent right. So that when he cries, "O God, my heart is fixed," these also become equally fixed. What the word wrought in him is now permanent. He holds the word itself by a kind of everlasting property, and calls it his.

Let me draw a step nearer to you now and trace the truth directly home into your practical experience. And, first of all, how evident is it that God has not planned the world badly in making it a world of practice as well as a world of impressions. Many appear to wonder and are half disposed to complain that we are not kept here in a kind of temple-service, all the time receiving holy impressions and feeding on sacred truths. Why are we thrust out again immediately, they ask, into the rough world of gain and care and passion, to have all our good impressions carried away? Sometimes they even quote Scripture and ask why it is that God allows the stony ground of tribulation or persecution to exist, if it prevents the word taking root,—why the cares of this world and the deceitfulness of riches to exist, if they choke the word and make it unfruitful. But the true answer is that there must be a place to practise

in, as well as a place to hear; a place where to apply and test and set home or fix in the permanence of character that which is received in casual and fugitive impressions. In this view the practice is wanted as much as the word, and we have as little reason to complain of one as of the other. Nay, it seems to be God's opinion that many times as much of practice as of hearing are wanted to turn our good impressions to the best effect. If there were no practice, nothing to do but to hear and receive, we should in fact receive nothing as a permanent benefit. One good impression would chase out another and no trace of any be left, any more than there is of a man's face in the mirror he once looked in. Therefore God ordains practice, that we may have a chance to carry impressions into fixed principles, and frames of mind into results of character. We must be ready to work, sacrifice, suffer and wait, living by faith when we cannot by sight; thus and thus only do we get any benefit of the word, or of life itself. We are purified only as we are tried in the word, sealed as we abide, glorified as we are victorious in it.

In all Christian assemblies how many good impressions are made, how many high thoughts lifting the soul toward eternity are kindled, and then how lightly do they pass away! The most precious gifts and most expensive to God, considering the cross whence they come, once gone are impossible to be restored, evanescent beyond the power of words to retain them, every one to be accounted for under conditions of responsibility tremendous as the worth

of the soul, hardening the mind they do not soften, a savor of death when they cannot be of life. O, what a history is being written thus by every hearer against himself, who heard but does not practise and appropriate! Your heart, too, on which these images of the divine light have been daguerreotyped is growing less susceptible, like a plate worn out by repeated use, and still the indisposition to practice what you hear requires a greater force than ever to overcome it. What a work is this that is going on in you, my hearers, under the word! If we meet you here again, shall it be still found, as now, that you hear and do not; that no good impression of all your life is yet fixed; that your soul is still empty of all that heaven has poured into it, and you yourself, a man or woman nearing the shore of your eternity, so often reminded but forgetting still, as if life were only a dream, what manner of man you are?

Again, we learn what value to set on a religion of mere internal exercises and why such a kind of religion is inconstant or unreliable, because it is a religion of impressions and not of practice. To-day the soul is all in a flame, burning up in a firework of ecstasies and divine raptures. But to-morrow, like a spent rocket, it is on the ground. Then it was calling on the slow, chiding the careful, blaming the dull plodders of faithfulness and crying, "Come and see the glory." Now, it is a dead coal which no fire will kindle, soaked in the rains of the night and saturated with the salt of Sodom and its pleasures. There is even a want of conscience discoverable, a plain defect in many things even of common prin-

ciple. How could there be any principle, where there is no practice? How could anything abide where there is nothing done? Here you have a true account of a great part of the inconstancy of the inconstant, even according to the opinion of our blessed Lord himself, who was careful to give his first disciples an explicit warning on this very point: "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it."

O, there was one of us who has gone up from us into his rest, who understood this truth and gave an illustration, how sublime, of its power! It was his both to hear and to do, always. Nothing was good to him in the hearing that was not good enough to do. And where was there a call or an opportunity that his faithful spirit was not ready and forward to seize? "For to his power, yea and beyond his power, he was willing of himself." And the rock of consistency on which he stood, when was it ever shaken? The example of constancy and holy beauty and official fidelity in which he lived, when was it ever corrupted? As the Saviour himself had declared, the storms did fall and the floods came and the winds blew and beat upon that frail house, O, how terribly! shaking down the throne even of reason itself, but still it fell not; and when, at the close, the assault of the elements was stayed and the fury was hushed, we saw the building scathed and shat-

tered but still standing, and we plainly discerned that the rock was under it. So be it with us, my brethren, as with this our brother in glory.

Would that some holy desire and purpose might enter into us all to make our hearing a better than fugitive benefit, to win our faith with it, and to our faith to add our practical obedience; so that all our holy impressions, our right convictions, our yearnings after God and character may be sealed by our practice and entered into the permanence of our eternity! Why should we desire to be drawn when we will not follow, enlightened when we will not see, kindled when we will not burn? Why flutter as insects about the glorious lamp of truth, only to scorch our wings and die in the flame?

THE ETERNITY OF LOVE *

Charity never faileth.—1 Cor. xiii. 8.

[My subject is†] the durable and ceaseless character, the essential eternity of love, considered as a fixed passion of the eternal soul.

And it ought to have this enduring character for reasons that are obvious:

1. Because it has a permanent source—Jesus Christ, the same yesterday, to-day and forever, unchangeable in his love and so an abiding and fixed root of love in his followers. "For love is of God;" whence it follows that if God is the source, the love kindled in us from his central heat ought to be permanent as its source.

2. The joy of love is inexhaustible. No one tires of love. No power exercised by it demands a respite. All the springs of the soul are full to overflowing when it is in God's love. It lubricates the play of thought, feeling, purpose, every faculty, and keeps it fresh forever. It makes a state eternally and completely luminous. "He that loveth his brother abideth in the light."

3. There would be no use in the new creating

* Extracts from a sermon preached in the North Church, Hartford, March, 1859.

† These words in brackets are supplied to make good a considerable omission.

grace of love, no good reason why it should be regenerated in us, if it were a fitful and frail power, like the transitory, momentary impulses it has to contend with in us. It can finally regenerate all bad impulse only as it has a lasting and durable hold of us. It must be the love that never faileth, else it might as well not be at all.

4. This love must be enduring because it proposes for its end a mission to organize an eternal society, knitting souls to souls, men to angels, angels to men and all to God in a grand fraternity of blessedness. It gives to each a property in all, to enjoy all as being enjoyed and loved by all. In a word, it organizes *heaven*, and must therefore be a bond as durable as heaven, else it is unreliable and worthless. God, therefore, stakes even the eternal order of his empire on the essentially indestructible basis of love, calling it the charity that never faileth. The stars may fall, gravity may let go of matter, matter itself may lapse, the everlasting hills dissolve and be no more; but love which is of God and durable as God, this he makes the foundation of his throne, the constitutive bond and law that is to organize, conserve and sustain the eternity of blessing in which his counsel turns.

. . . . . .

Christian love is, properly speaking, neither an emotion nor a sentiment. These are excitements or movements of the soul that affect only some particular sensibility at a particular time; but love is a power that occupies and moves the whole man.

Pity, for example, is a movement of the sensibility at one particular point and by reason of some special occasion. Love is no such partial, limited affection. It is the longing of one's whole nature, the ruling and fixed passion of the man. As contrasted with an emotion, it is a kind of *all-motion*, the bent, the polar force of a durable attraction fastened in the man. Another and stronger contrast between emotions or sentiments on one side and love on the other is to be seen in their merely transitional, momentary character. They cease with their occasion, while love is abiding and fixed. Thus the word *emotion* means a *moving out* of feeling into the foreground of the moment, elicited by some object or appeal. The cries of orphans, the wants of starving families, any sort of woe, distress or wrong, any sort of great action or beautiful conduct excites emotion. The theatre is the place of emotions, emotions are the luxury of theatres. Men go there to buy the luxury and count themselves repaid if they get the hour-long bliss expected. But such emotions do not wake again the next morning with the theatre-goer when he wakes. They even die out and cease before he reaches home. All emotions cease with their occasions. But it is not so with the state or fixed passion of love. It abides, stays with the man all day, wakes with him in the morning when he wakes, and he has even slept his sleep as a loving man. His heart is drawn by the magnetism of a divine polarity, settled thus to its pole of eternal aspiration, even as the needle itself. Thus when David says: "My heart is fixed, O God, my heart is fixed," he de-

scribes the true reality of love without using the word. He means that he is settled by a divine love, which is the fixed passion of his nature.

Again, it will be seen that emotions and sentiments pass into no practical results. Sometimes the momentary impulse will beget a single momentary act, the giving of a charity for example, but generally the impulse dies in the bosom, issuing in no results of action at all. On the other hand, every sort of love actuates the man practically, settles the ends, determines the doing of his life. And the true Christian love will in this way set a man to a life of charity, seeking after objects and occasions and works to be done. It bends the soul practically to its objects. It is itself the soul of action, and so it grows into greatness, proves itself real and true and fashions thus a Christly man. There is no pretence, no cheat in it, for it is no idling play of the heart, but a real, honest, fixed passion of doing the good that wants to be done. Again, the emotions and sentiments create no fixed aspirations; whereas it is in the nature of all love to be an aspiration after its object. All fixed passions, such as avarice, the lust of power, the thirst for revenge, the love of a person, are in their very nature aspirations. Accordingly some of the most emotional, most sentimental people are such as have really no fixed aspirations at all. They will luxuriate in all beautiful sentiments respecting God and his character and works. They will weep under sermons, melt under Christ's passion with all finest sympathy, swell into loftiest admiration of God's majesty and greatness, and yet

will never truly come to God or set themselves practically with him, because they have no aspirations. Love in their hearts would be a fixed passion, tending ever toward him. "Whom have I in heaven but thee," is the language of it, and it puts the soul on sacrifice, labor, love, persistent prayer and faithful striving, that they may come unto him and find his friendship.

Every man's love determines what he will be in character. He is as his love, and not otherwise. If he loves the bad, the low, the false, the selfish, his love is the fixed affinity of his soul with what he loves. If he loves what is honorable, right, true, good, God and Christ and heaven, his love will mould his character to its object. Hence it is declared that "every one that loveth is born of God," that the changing of a man's ruling love changes the man, makes him a new man, because the love of God into which he has come must needs be the root of a character in him which is God-like. Love, in short, is not emotion, but motion rather; not some jet of feeling raised by objects and occasions, but the practical drift and current of the man.

It is a love which takes one off his own centre and makes him cease from the minding of his own things. The prime example of it is in Christ himself and his life and death of sacrifice. It is such a kind of love as takes on itself as a burden the wrongs and woes and wants and spiritual undoing of others. It puts the subject in a vicarious position, like even to that of Christ himself, to bear other men's burdens, to be willingly afflicted and sacrificed for them,

to forgive their wrongs, to cling to them mercifully even in their unrighteous enmities. Call such love as this an emotion, a sentiment! class it with these firefly gleams of natural feeling! What have they in common with it? What has it with them? Why, it is divine, the God-power fallen upon man! By what bridge will any of these natural emotions or sentiments pass over into this love of enemies, this passion of self-sacrifice, this devotion to the evil and shameful and low? Christ only, Christ revealed in the man,—he is the soul of this love; it is supernatural and divine. This love is of God, it comes down as Christ and with him from above, and fashions a supernal character wholly by itself. The various human loves we talk of are only the natural types of it, generating words by which to speak of it, images by which to conceive it, but are as different from it in kind as flesh and spirit, matter and God.

O, this Charity that never faileth, soul of God's beauty, bond of all perfectness! Length, breadth, depth, height! Love of God that passeth knowledge! On this deep sea of God's fulness the ages of eternity navigate and the tides of eternity swing. Hither, mortals, come and hear the sounding of the many waters, beating out their hymn eternal on the tremulous shores. This is love's grand world of order and life, full and free and deep and strong, the empowered and organized bliss, the settled state of glorified society in God. O, God of love, mercifully grant that we may none of us come short of this thy fulness!

THE MOTIONS OF SINS *

For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.—Rom. vii. 5.

To understand the apostle's full meaning in this rather peculiar expression, *the motions of sins*, we need to observe that he is describing two states or conditions of life with their points of contrast or distinction, the state of nature and the state of grace, the flesh and the spirit, the being in the law and the being in Christ. In the flesh, that is in our own will and mere natural powers of character, he declares that we are insufficient, that if we undertake to extirpate our sins they are too many and subtle and active for us, and that if we bring ourselves up to the law to square ourselves legally by it, acting by our own will, the very law goads them to greater activity instead of reducing them to subjection. They only work more powerfully in our members as they are more exasperated, and bring forth their fruits of death in a more abundant harvest. But coming away from ourselves, to live by faith in God as revealed in Jesus Christ and be entered into his all-quickening spirit, we are free. "Now we are delivered from the law, that being

* Extracts from a sermon preached in the North Church, Hartford, May, 1853, June, 1864.

dead wherein we are held, that we should serve in newness of spirit and not in the oldness of the letter."

These two points are suggested which demand our particular attention.

I. That sins are not dead facts but active powers, superior in a sense to our control, until we pass over into a state of faith and divine participation.

II. That they have and must have their deadly fruits until that state is reached.

Sins are active powers, having motion and working in the members. It is not with sin or sins as with the common external acts and doings of life. These, being done, are simply done and that is the end. Neither are they like mere facts or scenes treasured up in the memory, there to lie inert and as it were cease to be, till they are called up by some act of recollection. Nothing merely treasured in the memory has motion there, or any of the qualities of power. If we say that every sin daguerreotypes its image in the soul, as we properly enough may, speaking only in a figure, still there is this very remarkable difference, that the plate on which a daguerreotype image is cast is inert, the figure lies dead upon it as the plate itself, having no motion or working at all. But an image of wrong or guilt imprinted thus on the soul is imprinted on a vital substance, there to mix in with all its vital processes of thought and feeling, bringing shame and self-accusation, aggravating its lusts, embittering its reflections, breeding a disingenuous self-excusing spirit, making it desperate, discordant, an easy

prey to temptation. How can a soul whose chambers are printed all over with images of bad thoughts and foul or wicked actions escape the mixing of these with all its works and inclinations, and having them work into the life by a motion as persistent as its own?

The same truth is presented in another view, if we consider the effect of sin upon the nature of the doer. Every sin reacts upon the agent as a breach of his internal harmony. Being an act against God, it is an act against the organization of the soul as it comes from God. Accordingly it breaks the original harmony, shatters the order, defiles the purity of the soul. It is as if one were to use his hands in the handling of red-hot iron or his eyes in gazing at the sun. Hands and eyes not being made for any such use are injured incurably by it. In like manner sin, violating the soul's nature, mars its functions and shatters its inward harmony. And then, since it still goes on to work and think and live in its shattered state, all the effects of all its sins blend with the confusion and craze the motion of its powers. Thus, if a machine had some part injured or broken, no harm would ensue as long as the machine stood still; but as soon as it begins to move the broken member comes into the play of that motion, working with it, jolting, crashing and tearing, till the whole machine is a wreck. And so it is that sins, all oldest and remotest sins, have motion still and continue to work as active powers in the soul. We cannot keep them still or get away from their action by anything we can do, as acting on ourselves.

We must even disjoint our very nature itself to do it.

It may not be a mistake to imagine that the apostle, in speaking of the motions of sins and their working in the members, had a mental reference to the action of poisons. Once taken into the body, they commence a virulent and terrible action in every part, which nothing can stay or avert. The circulations are all circulations of death. Every part is maddened with torture and sometimes the motions of the poison are so swift and violent that death ensues in a very few minutes. Fermentation is another analogy that represents the motions of sins. The whole mass heaves and foams, because the very little leaven infused had such a power of motion. Even the strongest vessels are burst by these propagated motions in the mass of fluid they contain. Or, better still, he may refer to the analogy of the eye, when some speck of foreign matter is in it. The eye weeps and quivers and rolls. Now the offending particle is here, now it is there. If the patient endeavors to hold still by his mere resolution, and see and act as if nothing had happened, he cannot do it. So it is with the motions of sins; they are offending particles in the eye of the soul and they work in the member despite all effort to suppress their motion.

Nor is this mere theory, but a matter even of consciousness. Our feeling is that insidious and bad powers are somehow struggling in us. Sometimes this conviction is raised to a pitch that alarms us, and we are put upon earnest endeavors to conquer a bet-

ter life. But the more violently we struggle the more palpably do we fail, until we come to God and place our trust in him. We cannot be righteous out of all right relation, for it is our only right relation to live as in God, conscious of God, penetrated and filled by the divine life, even as the stars are filled with his orderly will and turned about by his counsel. But our sin has taken us away from God. In it we pass into ourselves, take ourselves into our own hands and undertake to shape our own way, as we do to accomplish our own ends. Being thus in the flesh and not in the Spirit, we are unable to put ourselves back into the harmony of a righteous and pure life. To will is present, but how to perform we do not find. We feel ourselves to be in the hands of a power we cannot master. Good resolutions do not clear us, but there comes down shortly a power that sweeps them all away and leaves us where we were. Some lust breaks loose, some bad thought steals upon us, some temper springs upon us from behind, and we find that our soul is full of motions or evil instigations that push us away from our point, and every seeming advantage gained vanishes.

We come now to the second point stated, that these motions of sins must work till they issue in death, unless there is a turning to God by faith and a receiving of him as the power of a new life.

In the first place, being motions of disorder they must work disorder, as certainly as the motions of a broken machine will propagate the disorder begun, or as the circulations of a poison will propagate the

virus of the poison. Education may dress up and drill into a plausible show of character. There may be honesty, amiability, a fair show of finish in all the conventionalities of life. There may be a close observance of all the rules or by-laws of morality and religion. Still, under cover of all this, there may yet be motions of sins, doing their dreadful work as certainly as the open vices of licentiousness do theirs. Indeed, selfishness sometimes appears to become even more concentrated and desperate under the suppressive force of decency and outward correctness than anywhere else. Life becomes in that case an element of calculation, where everything is done, even the most decent and politest things, for mere self-advantage. Ambition, covetousness, fashion—what powers of motion are at work in these, and how dreadfully do they inthrall their victim! I say their victim, for the agent here is the victim. Every motion of his self-serving, self-pleasing, self-glorifying life winds the fetters of his sin more tightly about him, and makes him more and more impotent as regards the power of escape.

Again, it will be found as a matter of fact that every sort of sin moves or invites some other to be its fellow. As the man who steals his neighbor's goods must needs lie also to avoid detection, so it is with every other kind of sin. It wants and calls upon others to come and be its fellows. If a man hates another, he will blacken him by injustice enough to justify his hatred. If a man is proud, he will try to hold himself up by thrusting down all that are next to him. If a man is envious, he will

pull down those that are above him. Allowing any lust to have its freedom, any passion to go unbridled, this lust, this passion will even take possession of your head and build some theory there, by which at length the indulgence will become a mode of liberality, or of reason, or perchance even of religion itself. These motions of sins are all active, not ceasing even with the dreams of the night, but tossing and heaving and beckoning others to join them, till their host is legion and their power complete. Every conscript will become in time a recruiter, and the enrolment will go on whether you desire it or not. Nor does it make any so great difference whether the character is kept in a train of outward fairness and respect. Under that decent cover, the motions of sins will be as busy as where there is no restraint of their riot. They will come into the feeling and touch the fibres one by one with their poison. They will harden all the paths of thought, if they do not turn their courses. They will muffle right conviction. They will beguile the former ingenuousness and make it seem to be a weakness or defect of reason. In a word, they will bring to pass just what distinguishes an old man without God from a young man in the freshness and quivering sensibility of a nature visited hourly with gleams of that paradise for which it was made. After these motions of sins have been coursing for seventy years through the soul, under any guise of character however plausible, they become both warp and woof to all habit, thought, feeling and desire. So to untwist or ravel the texture as to get them out is then no easy thing.

The mind is dark, the susceptibilities are dull. God is afar off, eternity a shadow, and the powers of the world to come no powers at all, compared with the motions of sins that have wrought in the members and so nearly brought forth fruit unto death.

I have thus endeavored to sketch as briefly as possible the motions and pathologic effects of sin. I have brought you no wisdom from afar. I have simply spoken to your own consciousness and to evidences supplied you in things nearest at hand. I hope at least this one conviction will have been raised in you,—that sins are not acts done and ended, or simply treasured up in God's record for a future review, not things inert and motionless, but factors that enter into all the activity of your life. You sometimes indulge the feeling, it may be, that since you are doing nothing criminal, observing a correct life, maintaining an habitual and careful reverence to religion, you are at least doing nothing to make your condition worse. Doing nothing? Everything held still? No additions made? No ground lost? What, then, has become of the motions of sins? No, my friends, there is no greater mistake than this, the assumption that you stay as you were. Whether you have willed it or not, nay even if your will has been firmly set to sin no more, there has been a motion going on in you, rapid as your thoughts and multiform as they, changing every hour your point of standing and the complexion of your inward life. Like a boat upon the river you have been floating all night down the stream, and when the morning comes you will see at a glance that

you are not where you were. These motions of sins are working their bad ferment in your members every hour and bringing forth their fruit unto death. Had you been more abandoned in your life you might have been more conscious of the fact, but it would not be more emphatically true. There is no such thing for man as standing still in his trial. He is in the boat, and if he does not somehow stem the current he will as certainly be floated downward with it. The motions of sins are as mighty as the motions of the stars, even though they be as silent. If they are hidden from us because they are silent, God mercifully grant that your ear may be opened to hear the rush of that mighty current within by which they are drifting you away.

Here is the place and exact office of what is called regeneration. It is the being born of God, affiliated with God in sonship, a change greater than any words can express, and more glorious. It takes place just at the point when the subject passes over to be in the divine life, where he drops the flesh and becomes spirit. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. *Is spirit*, observe. It is as if he became another kind of creature, even as the apostle says: "He that is joined to the Lord is one spirit," that is, one with him. And this joining to the Lord—how great a thing is it to a soul disjoined, to come into this high relation, this conjunction for the first time with the divine nature! Now everything proceeds from a new point. The poor sinner is not toiling any more at and upon himself to beat off the motions of sins

or keep their motion down,—no more serving under the law to be galled and discomfited by it, willing ever and not finding how to perform, as little able to set the broken harmony of his soul in order and tune it to the heavenly peace as an instrument unstrung to tune itself. No, but he is become spirit. He is free, free to good, even as that holier nature spread through all the secret members of his life enables hir to be. A strange harmony pervades his feeling. God, love, truth, everything divine finds a congenial place. Existence is a new experience, because he exists in God. The contact of divinity opens a new sense and all is new. It is the morning of a new birth. He is himself and yet how vastly more—a ray of the divine splendor, a creature knowing God and bathed in his fulness.

Some traveller in Egypt describes, I remember, the opening of a cell or chamber in one of the pyramids, telling how the hum and flutter of innumerable bats disturbed by the approach were heard within, and how as the light broke into their chamber, smoking with the dust of their wings, they fell upon the floor and crowded into the crevices of the stone, silent all and motionless, paralyzed by the light. So it is with the motions of sins, when Christ is received by faith, and the darkened chamber where they congregate and flutter is lighted up by the divine principle now admitted into the soul. They were active in the dark, for darkness was their element, but where the light of God is shining they are paralyzed and still. In such an element they cannot live. In the flesh they were all motion, and the sinner could

as little hush them into peace or silence their tumult by his will, as he could the tenants of the pyramid; but when the light of God is poured in upon them they are dazzled and motionless at once.

Here now, Christian disciples, here is the great lesson of wisdom for us, and it may be one that we specially need. We sometimes find, it may be, that despite ourselves we are mastered by insidious powers of mischief within that we cannot detect or quell. They come in Protean shapes, stealing into our good works, our passions, our thoughts, our imaginations and even our prayers, so that when we seem to be raised highest we are suddenly floored and reduced to shame, we scarcely know how. The reason is that we are too much in ourselves, too little in faith. Perhaps we fall to fighting away these enemies and that only gives them a better advantage. Let in the light upon them, that is all we have to do. Come closer to God, be more simple in your faith. It is the flesh they love, and all we do in the flesh only helps their activity. Be spirit. Have such faith that God shall be the spring of movement in you. Be transparent to his light, irradiated by it in every secret recess of your life, and then you shall cry no more "Who shall deliver," but shall sing: "I thank God through Jesus Christ my Lord." This is the victory that overcometh, even your faith.

DELIVERANCE IN CHRIST *

I thank God through Jesus Christ our Lord.—Rom. vii. 25.

There is a peculiar power in Christ to assist our victory over sins and temptations in the fact that he dies or is crucified. There is a wonderfully ensphering power in the embrace of one who has let go everything for his cause. Temptations are quelled, the motions of sins die, when we come to the cross. Some persons look on the language I have already referred to on this point as being a mere play on words without meaning, and as having no sound logical verity. Or they dismiss it as mystical, and therefore insignificant. How does it appear, they ask, that I die with Christ, or am crucified with Christ, or how that I am raised with him? How does it appear that I am in any sense in the likeness of his death or should be in the likeness of his resurrection? And yet, there is nothing which is more certainly true than that a man who comes loaded down with temptation from this world to the cross of Jesus and there in love embraces what he looks upon, letting the crucified Lord come into his heart's feeling, will feel his temptations melting suddenly away and it may be, ere he knows it, com-

* Extracts from a sermon preached in the North Church, Hartford, April, 1854.

pletely gone? A kind of death has taken place in him, the body is dead because of sin, the world is dead, the law and the motions of sins that were by the law are dead; appetite, lust, self-will, pride, jealousy, all the forms of his bondage are dissolved. Hence in part the wonderful liberating power of the cross. When we embrace it we are crucified, a kind of death to evil passes upon us. We are loosened from all the ties of bondage in which we were held. We are dead, and so are freed from sin.

This also connects a quickening, renovating power received in Christ in which we are raised as it were with him, for as we could not in feeling or faith embrace a crucified one who is yielding up all things for love without a death in ourselves, so we cannot at that point embrace a revived, ascended, jubilant, triumphant one, without being also assured, elevated and as it were started anew by our faith. We shall be in the likeness of his resurrection, raised up from the dead by the glory of the Father to walk in newness of life, dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

In Christ, then, you perceive we die to the flesh and begin to live in the Spirit. First we are loosened from the old plane of nature and the law, and then we are raised up into a higher plane of regenerated life and divine participation, where the soul is fed by divine springs and actuated by a new divine movement or inspiration of God,—exactly accordant with the remarkable language of Paul to the Colossian brethren, language that is commonly skimmed so lightly or taken in a sense so superficial that the

grand and massive power of its meaning is lost. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Here comes out the death, the risen state and the life located above, and the new and hidden movement which, supplanting all the old strivings of the will and the flesh, flows out peacefully and strong from its secret springs in God. Being in Christ Jesus the soul is thus a new creature; old things are passed away, behold all things are become new. The bondage of the flesh and the law is burst, and the emancipated spirit has ascended, as it were, into its heavenly places to live a life hid with Christ in God.

There is yet another point in Christ where a great purchase is obtained against the flesh and the temptations by which it is assaulted or held in bondage. I speak of the immense and glorious occupying power of Christ, and by this I mean the power Christ has to occupy, fill up, enlist, inspire and lead on the soul. The weakest of all states is the idle or unoccupied state. Thus, if a man has it on hand to conquer some appetite or corrupt habit which has gotten the ascendant over him and brought him into bondage, he will do it never in a state of idleness, having nothing on hand but simply to face his infirmity and fight the battle out with it. In order to succeed he needs some positive work or duty to fill up his time, occupy his thought, kindle his interest, and raise him to a point of enthusiasm

in some other direction. The soul was never made to stand empty, never to die without beginning to live. Whoever tries to conquer his infirmities by putting an extinguisher on his impulses will assuredly fail. A mere negative virtue is impossible. Its infallible end is just where the apostle puts it—"For what I would that do I not, but what I hate that do I." If you undertake with a besetting sin, having nothing else on hand but to conquer it, then you are every moment thinking of it and it is every moment feeling of you, pleading with you, keeping you conscious of your sensations and turning every moment into a hell of conflict, until you are made to see something plausible in yielding once more to its power. But Christ provides against just this infirmity, which is the infirmity of all sin, by filling all your affections to the full, flooding you with joys that are divine, opening to you all the highest fields of thought, even those which are ranged by the exploring studies of angels, revealing himself in you and making you conscious of himself, loading you down with responsibilities, tasking you to the utmost of your powers in works that were the meat and drink of his own mortal life before you. In this manner he proposes to occupy your being to the full, and keep you on by a kind of inspiration. The whole movement is free and positive. There is no idle or unoccupied point left where you may begin to parley with temptations. The plan is to have you always in the Spirit, for they that walk in the Spirit shall not fulfil the lusts of the flesh. You are to have no time to look back, for if

you do you are not fit for the kingdom of God. You are to forget the things that are behind, and press toward the mark for the prize. Your engagement is to be so earnest, the occupation of your soul so full and positive, that every temptation will be dropped and left behind, every infirmity passed by under the momentum of a velocity so rapid and an impulse so mighty. The plan answers exactly and philosophically to the apostle's exhortation: "Wherefore let us lay aside every weight and the sin that doth so easily beset us and run the race that is set before us." Every weight, he understands, will be thrown aside and every most easily besetting sin, when the soul is filled with Christ and the glorious high calling of his work.

Christ then we say (this is our conclusion), Christ is sufficient, able to break every bondage, wash every crimson color of guilt into the whiteness of snow, clear us of every tyrannical habit, succor us from every subtle temptation—able, in short, to save unto the uttermost with a full and perfect salvation.

THE WORD GRACE REVIVED *

To the praise of the glory of his grace.—EPH. i. 6.

It is with words often as with men, they are mortal, they die. They are used loosely and subjected to such abuses that the life of their meaning perishes. Exactly this has been the portion of the Scripture word, *grace*. It has been so roughly handled in the wear of theology, subjected to so many artificial strains of construction, and used with so great ardor while losing its intelligent meaning, that finally its life has quite gone out. Doubtless it is a good word and true, but we see nothing in it save that it is a monosyllable with a pious sound. Originally one of the liveliest and most beautiful words, it is now virtually lost to us, it is a dead word. And yet in the Scripture it is the vital, central word of Christian experience itself. There it stands among the living words of faith, or rather, there it lies as a dead body in a field of flowers and singing birds, once alive to their joy but now alive no longer.

Is it vain to hope that by a careful and critical investigation of this word we may give it a resurrection, or restore its vital meaning? There is no word in the whole Scripture on which the plan of God's

* Extracts from a sermon preached in the North Church, Hartford, October, 1869.

mercy to men hangs more implicitly for a fit expression than upon this; it was emphatically the word of life when it was alive, and the loss of Christian power we suffer in the loss of it is greater than any of us are able to conceive, for words are in one view things and the loss of a word like this carries a loss of truth and Christian power.

What, then, is grace? What is the true vital meaning of this very inert and scarcely significant word, so often occurring in the New Testament Scripture? This we shall discover only by seeking out first of all the original *sensible* meaning of the word; for every word applied to signify a spiritual or intellectual truth is first the name of some object or phenomenon in the world of sense.

The original word translated *grace* signifies beauty in person or action, as when we speak of graceful manners or bearing. Thus also in the Greek mythology we discover a group of attendant female deities who are called Graces. They were conceived of as the most beautiful and, as we say, graceful of beings. They were supposed to have a power to impart personal charms and, mingling with the changes and events of the world, to infuse into them thus everything beautiful and agreeable. Hesiod regarded them as emblematic of the disposition to please or make happy, and as shedding a kind of inspiration on all the arts, such as architecture, poetry, eloquence, music and the like, and even upon all acts of benevolence and gratitude.

Turning now to the Scripture, we find the word *grace* used with an outward signification, and draw-

ing its intellectual and figurative meanings after it in the same way. "They shall be an ornament of grace to thy head and charms about thy neck." "So shall they be life unto thy soul and grace unto thy neck." Here you have the true outward sense of the word. It denotes that outward appearance by which we are filled with a sense of pleasure, and which holds us, as it were, by charm,—an attractive, benignant, winning look.

Then next, and by a process the most natural, the word is transferred to a secondary moral and spiritual use. Thus it is applied to the person of Christ, who is declared to be "the only begotten of the Father, full of grace and truth." The word *grace* does not here indicate, you perceive, that he is visited by a sanctifying influence and has his sins forgiven. It simply means that the beauty and truth of God are visible in him; that is to say, the spiritual beauty, all those dispositions and traits of character which shine in God. Just so the term is applied also as an epithet to describe his words or conversation when his hearers are said to have "wondered at the gracious words that proceeded out of his mouth." There was, it seems, a certain indescribable spiritual beauty in his words which filled them with wonder. They were literally words of grace.

Now just here we begin to see how the word grace may be applied to denote what is most internal in the character of God and is, in fact, the spirit and law of his government. He is not surrounded by attendant Graces like the principal gods of the

Greek mythology; but the grace is in him, shining in his ways, diffusing itself as a spirit of omnipotent love and beauty through the world. How the transition is made from the outward sense to the inward is well illustrated by the following example, when both are associated or set forth together: "The Lord make his face to shine upon you and be gracious unto you." Here you see the shining face of beauty coupled with the spirit of love and favor.

If, then, you will discover the key to the real living meaning of this word in the Scripture, it is here. We always associate outward beauty and attractiveness with a spirit of benignity and favor. Thus when a subject goes before a prince to sue for some extension of favor he says, if he is not repulsed, that he was graciously received; that is, there was a certain outward manner of carriage toward him, which was the fit sign of internal benignity, and which therefore he calls gracious.

The grace of God then is God's beautiful love, that which is the soul in him of favor, gentleness, compassion and every benignant virtue. Is it any wonder that a conception so full of life and so captivating to the heart should become the central image of divine goodness in the scheme of salvation? For what is Christ but the living beauty of God in the flesh? What does he accomplish but to surround our human deformity with looks of enchanting gentleness and mercy? What glows in his life and passion but the spirit of eternal grace and the smiles of God's inviting goodness? They are the graces, livelier in their charms than Thalia or Euphrosyne,

that live in his works and attend his healing ministries.

Open now the Bible and note some of the peculiar uses of the word grace, and see how it spreads itself through the whole fabric of the gospel, making it emphatically a scheme of salvation by grace.

God is described as a being "gracious and merciful." His throne is called "the throne of grace," and the gospel itself is represented as a gift that falls on men out of the beautiful benignity of his eternal character, "the dispensation of the grace of God." The renewing and indwelling Spirit is called "the Spirit of grace," imparting gifts of grace, as if the very beauty of God and his love were proceeding forth to meet us and be shed abroad in us.

Grace, in short, is the moving power, the source, fountain and from eternity the cause of all that Christ undertakes and does. His whole mission of life is an outgrowth of God's beautiful feeling, and his power is the power of God's internal beauty, the love, gentleness, undeserved favor, mercy, in one word the grace of his divine nature.

And so, as grace is in the secret heart of God, as it is the ornament and charm of all his dispositions, and the fountain of his works and purposes, it results, that we as sinners are not repulsed with frowns or set on a footing of stern desert, but on a footing of grace, that is, of unmerited favor. And the word grace is made use of to designate the terms of salvation by Jesus Christ, because of the benignity of God revealed in Christ, as the patient, condescending, unresentful, merciful outshining of the

love of God. It was not designed to raise some very exact metaphysical or legal distinction between justice and mercy. It only conceived in God something more winning, free and gracious than mere authority or vindicative justice or a sturdy adherence of will to his own terms of commandment, and calls it by a fit contrast the grace of God in Jesus Christ. It is God so delighting in the raising up of the fallen and the beautifying again of souls that are under the deformities and stains of evil, that he does not think of doing by them as they deserve. To shine upon them and into them, and to let gracious words proceed forth out of his mouth, to recover them from their deformity and to bring them into grace, so that they shall be of it and one with himself in it, shall love as he loves, be merciful as their Father in heaven is merciful, forgive as they are forgiven, and thus have the dispositions of grace fulfilled in them and reflect the divine beauty that shines upon them,—this is indeed the grace of God in sinful men. He is so communicated to us in his Son, as received by faith, that every antagonistic evil and deformed principle is to be suffused and transformed by his divine beauty.

As sin itself is a principle of deformity and shame, it shall be taken away, that "as sin hath abounded grace shall much more abound." As it is bondage, so Christ shall make us free. As sin is a coward spirit of servility and fear, so under the grace, mercy and peace given us in Jesus Christ there shall be rest and confidence and boldness to enter the holiest. As sin is weakened, so the grace of Christ

shall be ever sufficient to give strength, to bear up the soul in every conflict and give it perpetual victory. As sin is a hell of tumultuous and disorderly passion in the soul, so the grace of the cross and the beautiful spirit of the Lord's death will be a crucifixion to all such unruly work in the members. Or if we say, as including all, that sin is death, even so shall grace reign through righteousness and eternal life, by Jesus Christ our Lord.

And this is what is meant by "growing in grace." It means that the divine beauty and good, expressed with a charm so powerful in Christ, are to be an element about us, and that we are to grow up into it as being of it and like it, changed with the same image from glory to glory, even as if by the breathing of the Lord within us. As the animal and vegetable kingdoms are colored by the light of the sun, so the light of the glory of God in the face of Jesus Christ is to shine into us and produce in us the living colors and graces of the divine character.

Why is it then that so many persons have a pride against being saved by grace, why so prone to a virtue of work in distinction from faith? They seem to imagine that God imposes this as a condition of salvation to humble them, a condition purposely designed to cut down their self-respect. Is it, then, degrading to be encircled and filled by the divine beauty? Is it humiliating, is it an offence to the pride of a mortal to have the graces and charms of divine goodness lingering around him and breathing their spirit into him? Is it more honorable to be saved by works than by grace? more free and

nobler to be justified by the deeds of the law than by faith? It seems to me that when a sinner of mankind beholds the gracious look of his God in the life and passion of Jesus, when the graces of God's internal character and the depths of his feeling are opened there to his view, and when he is called to look into this glass with a face unveiled and be changed into this same image from glory to glory, it need not mortify him. What should he sooner do, were it only for ambition's sake, than to let what is loveliest and highest in God communicate with him and enter as a quickening and regenerating power into his nature. For this is the only aim and import of what we call salvation by grace.

In this view what an elevation of consciousness belongs to a soul in the exercise of a true Christian experience. The true Christian is not a man who is trying painfully to pile up deeds of merit, outward work and the endurance of hardness by the will; neither is it his endeavor by acting on himself to polish and rub into lustre plausible traits of character which may pass with men, or be offered to God as graces. The Christian graces are all divine. They are a divine birth in the soul. They borrow from God, and no man thinks of them as being of himself. And since the changes wrought in him are consciously not of himself, but are unfolded in him by the inflowing of the beauty of God, how exalted is the new consciousness of his mind! To claim anything to himself would break his joy, for it is the very greatness and zest of his consciousness that whatever of right feeling, whatever graces he knows

within, are the lustrous images of grace and shinings of the countenance of God.

This was the feeling that so filled the Scripture with this word. It was because the heart and the life and the world itself were full of it. The disciples lived upon it and grew up into it. This was their strength, their courage, their freedom, their hope in dark hours, the sweetener of their pains, the light that gilded their sorrows,—the grace of God. In it they travelled and rested and taught and learned. It kept off their temptations, turned their passions, set them above their enemies, raised them above themselves, made them a brotherhood of joy to each other, and wove into their once evil and corrupted spirits traits correspondent with the divine, graces which to them were the true riches of God and the highest gifts they knew. Therefore they talked, communed, testified and sang of the grace of God. The dearest thing they could wish for a friend when parting was not health or prosperity, but this—the grace of our Lord Jesus Christ; for in this they saw heaven hanging over him as a sky of love to keep him in good and joy. They opened their Christian epistles always with the salutation, "Grace, mercy and peace from God the Father and the Lord Jesus Christ," and with a like salutation the letter was closed. And when the dying saint was parting from his friend, the father from his son, the mother from her child,—in that hour when love gathers up all its tenderness to breathe it forth in a blessing that comprehends all good, this only simple wish was spoken: "Grace be with you."

THE DOCTRINE OF PRAYER*

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.—HEB. iv. 16.

. . . . . .

I will only bring to your notice the single fact of a remarkable agreement between the historic life of Christ and the institution of prayer, a fact not commonly observed. What God is and will be to man is accurately shown, of course, by the incarnate life and ministry of Jesus. And here first of all we are deeply touched by the feeling of brotherhood in which he comes. His descent to the lowly, his perfect attention to all that seek him, his full compassions open to all sickness and sorrow, his patience with wrong, his outgoing sympathy and help, even down to the hem of his garment, all to recover a world in sin—here we love to say is the true greatness of Jesus, a most worthy and sublime expression of the greatness of God. We think of God thus revealed, not as an abstraction or some cold, far-off, theoretic immensity of absolute power, but as a living person in the sweetest, dearest terms of charity and friendship, faithful, attentive, tender and nigh. And this exactly is the doctrine of prayer. In this

* Extracts from a sermon preached in North Church, Hartford, October, 1865.

tender of the right of prayer we have the same attention to each want and sorrow, the same personal care and consideration, the same uplifting help, the same outgoing love to weakness and wrong. Given the fact of Christ, the doctrine of prayer follows of course, and the honors we pay to one ought to certify us also of the other. Either Christ is no true manifestation of God, or else God is the God of prayer. And therefore it is that Christ affirms, many times over, a fixed relation between himself and prayer, such that prayer is forever certified by him.

And then, to give you a clear confidence of approach, he gives his Holy Spirit to help you and draw your mind into the best things. He wants your prayer so much and bows to it in such tenderness that he will even fashion it himself; even as some qualified counsellor might help you frame a petition for the state according to the laws of the state. "Likewise also the Spirit helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit maketh intercession for us with groanings that cannot be uttered"—literally, "groanings inaudible," that is, back of the prayer we make. All great and strong prayer is prayer therefore in the Spirit. It mounts into faith because the Spirit certifies it by his sanction and lifts it by his impulse. All doubts therefore about our petitions will be more and more completely surmounted, and we shall get a kind of divine skill, more and more perfect, in asking only for things according to the will of God.

The prayer is wanted to put us in a fit condition for receiving the thing prayed for. Our state without the prayer might even be such as to forbid the gift and make it hurtful. Besides, it is not so much the gifts that we want, after all, as an open relation to God himself; to get acquainted with him in a way of reciprocal action, finding him and being found of him, in a dialogue with him, so to speak, of petition and answer. In the persistent strain of earnest prayer, too, we get our motives purified and are drawn to a more affectionate trust. And then as we are drawn closer to God ourselves, we are also drawn closer to one another, when uniting two or three or many in the same struggle of petition; and so the intensest, broadest, holiest kind of brotherhood is established. And yet again, as we pray for others who never pray for themselves, our love to them is drawn out as it otherwise never could be, kindled as it were by God's love, and they in turn are impressed by the love that is so fervently revealed in prayers in their behalf, and are drawn to pray for themselves. The whole institute and economy of prayer is in this manner sure to have a practical working. Were God to give the gifts prayed for of his own motion, without prayer, there would scarcely be any practical working left. We should be forgiven without asking for it, receive our gifts when our backs are turned, and use them without thanks. They would come when, having no fitness to our state, they would only do us harm. We should plough along under them just as we do under causes, without faith

or feeling, learning no approach to God and trained to no practical acquaintance with him. Everything, in short, by which Christ in his gospel now works for the renovation of souls and a general kingship and brotherhood in them, would be wanting. So deep and solid and profoundly beneficent is God's counsel in his institute of prayer. We want the condition of prayer just as much as we do God himself and for the same reason.

Again, it is a great point as regards successful prayer that we truly want and fixedly mean the things prayed for. "Ye shall seek me and shall find me if ye search for me with all your heart." How often do men pray by their lives directly against what they supplicate in words, desiring, it is proved, what actually hinders their petitions more than they want what their petitions ask—the conversion for example of a child or a friend, when their own chosen mode of life is the chief obstacle in fact to such conversion; or, perhaps, that God will correct their consciously increasing greediness of gain, when to do it he would even have to turn back all their successes and strip them of all the gains they have made. Do they in such cases really want the things they dare in pious words to ask? A son, it may be, is going fatally astray, and nothing will save him but to revolutionize the whole life of his praying father and take him quite away from his most cherished pleasures. Do we really want the things we ask? If we mean to more than play with words we must come to this. No prayer takes hold of God until it first takes hold of the man. He must mean it. And

if it is for some blessing on another, he must be so deep in the meaning of what he prays for as to be bowed in heavy burden before God. His oppressed feeling, his almost agony in the prayer, may even be the necessary argument with God and a good part of the reason for which his prayer is heard.

It is another important condition of successful prayer that we pray much; for in that manner only do we get skill in prayer. An old, thoroughly practised Christian learns how to approach unto God. God's handling of him has taught him many things: what to ask, when to persist, and when to desist. The holy skill he has gotten is like all other kinds of skill, experimentally obtained. And here is one of the chief reasons why there is so little success in prayer; we do not pray enough to get the manner. We only bungle in it, and therefore fail.

Once more it requires a very high kind of life, a practised way of purity, a close and tender walk with God, to be at all successful in the highest offices of prayer. The motives must be purified and become habitually unselfish, ambition must be taken away, humility must be graded down to a level of meekness, the love must be sweetened by a Christly walk, the vehemence of will and passion must be chastened, and, above all, the faith must be so brought up into God's secret as to abide there. Let us not wonder, my brethren, if our prayers are weak and fruitless; how can they be otherwise, without living a holier life and abiding more closely with God?

Probably there are among you such as never pray. God has given you for so many years this wonderful

right of petition, but you have never accepted or even thought of it as your privilege. Often are you conscious that you want mercy and grace to help, but you have not been willing as yet to ask it. What a fact is this, that the wise good God and Father of our Lord Jesus Christ offers you converse, free approach, close acquaintance, powerful help, and you are not drawn to so much as speak with him! O, the loss!—loss of dignity, greatness of feeling, help out of evil up into God, society with the highest, enduement of peace and power!

Here is the true spring of life and fertility for us, and the waters of this spring are free. Wanting grace to help, we can have it always, grace upon grace, for the throne is a throne of grace. To be in the Spirit, high in the Spirit, filled with the Spirit, endued in that manner with power, is God's absolute gift, never withheld from those who seek it. And then all sorts of fruit will follow. There will be no barren prayers or barren years, no pinings, condolings, objurgations, decays, or desertions. Our courage will be equal to our duties, our brotherhood will grow like a tree that is planted by living waters, and our peace itself will be like a river.

NOTE.—The reader will find in the "Life and Letters of Horace Bushnell" (now published by Messrs. Charles Scribner's Sons), page 524, some notes on "Ways of Prayer," which gather up and pack into brief and suggestive sentences all and more than all the wisdom and experience to be found in his more studied treatises on this subject.

THE MEANING OF THE SUPPER *

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?—1 Cor. x. 16.

. . . . . .

It is not, as we have said, that the Supper is a merely commemorative or moral rite, though doubtless it is both. Neither is it exactly that the Holy Spirit, as Calvin intimates, makes an effectual translation or transference of the body of Christ, bringing it down to us to be in effect partaken, though we do not see it. He says, "It may seem incredible indeed that the flesh of Christ should reach us from such immense local distance so as to become our food, but we must remember how far the secret power of the Holy Spirit transcends all our senses, and what folly it must ever be to think of reducing this immensity to our measure." Under this very clumsy conception he holds, it seems to me, a most real and momentous truth, but which taken in this form is a little revolting, and to most persons scarcely more credible than the transubstantiation of Rome or the consubstantiation of Luther.

The better conception seems to be this, and this I

* Extracts from a sermon preached in the North Church, Hartford, June, 1849.

suppose is the real meaning of his doctrine. We take the terms body and blood as names, comprehensively, of the Lord's earthly life and passion, names of the crucified humanity of Jesus and of all the divine works and mercies of his person—as God thus manifest in the flesh. Then the doctrine of the Supper is that Christ is present in it as in body and blood, present in all the humanities of his life and death, so that if we have faith to discern him there we shall discern him and feed upon his fulness unto everlasting life.

First, we do not simply find the presence there of God, under the general, abstract, cold and almost impossible conception of omnipresence, but we find the presence of God as humanized in the passion of Jesus, and a Saviour too as manifested in the passion of Jesus, the body and blood of his cross, accommodated to our very mind and feeling, offered to us in the guise of a friend and a brother.

Secondly, we receive the elements, not as we might receive a hymn-book, or some other aid or instrument of worship, but we receive them as pledges of a special presence, which if we believe we shall discern and have, even that most real of all real presences, the Christ of God.

Thirdly, we feed upon him; the communion we receive of his body and blood is the communion of his truth, love, patience, gentleness, self-sacrifice, all which the human of his person could hold of the divine. He is not simply offered to thought, for thought is slow, feeble and able to grasp only mere particles of things; but we have him in a way more

immediate than thought, we feed upon him. He comes into our deep sympathies back of all our mere thinking, to be assimilated in us secretly as food is assimilated in our bodies. We have him by faith, which is the same as to say that we have the whole Christ in us at once, life, passion, resurrection, wisdom, righteousness, sanctification and redemption, the fulness of the Godhead bodily.

Discerning this presence, we commune with him and with each other. We are one, one in life, as under Adam we are one in death. It is not that we are one as being united to Christ's mere body, or that we feed upon Christ's mere body. The terms body and blood are taken, as I just said, for the whole Christ of God, life, love, sacrifice, God in the human. Our whole nature, feeding on the whole nature of Christ here present, offered and pledged to faith, is to live. Soul and body are to live. All the ruins of sin are to be repaired. We shall have him as the resurrection and the life, according to his own promise. And so his gracious words shall be verified in all their fulness. "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. As the living Father hath sent me and I live by the Father, so he that eateth me, even he shall live by me."

It only remains to show you in what manner you are to approach this rite, so as to receive most effectually its power and practical import. Doubtless you are to come as to a remembrance of Christ, come as to the altar of penitence to receive the remission of sins, come to pledge your vow of new obedience,

come to be affected by the love and passion of your Lord, come to unfold a common love with his people, and as to a feast of communion. But there is one simple, central object which includes all these and more. Come to meet the real presence of Christ, come in faith to discern him, and you shall find him here as he was in the sacred hours of his passion. He will manifest himself to you here. The Supper is itself a pledge that he will. To these elements that represent his body and blood he links himself, as really as to the body and blood of his human person. So that when you come to them you may know that the Christ of Calvary is specially offered to you here as nowhere else. This is the glory of the Supper.

DEATH A LEVELLER OF DISTINCTIONS*

All go unto one place ; all are of the dust, and all turn to dust again.—ECCLES. iii. 20.

In the drama that we call life, we begin as being, all alike, simply living and breathing creatures. We utter the same faint cry. We feed upon the same food without distinction of seasoning or quality. The most careful inspection finds nothing in us but the same helplessness, neither genius, nor riches, nor power, nor show,—even royal blood is only blood, no more. But, from the moment of the dressing onward, life is a putting forth and personating of distinctions. Some are put upon us by inheritance. Some we make for ourselves. And this in great measure is the game of life itself, to become higher and other, to achieve some kind of distinction, money, show, station, repute, power, victory. Such is the struggle and tendency of life, that we burst up out of the level of infancy into conditions and forms of distinction endlessly and widely varied. And so influenced are we in this tendency by our pride and the unbrotherly ambition of our sin that we value life almost wholly in and for its distinctions. Fortune, success, achievement, felicity in whatever

* Extracts from a sermon preached in the North Church, Hartford, August, 1850.

form, these are desired and praised as good, chiefly because of the distinction they create for us, or because they make us other than ourselves and other than some or all who are about us. And then, as the drama closes, we drop again to the same level. The undressing of the last hour takes off all our distinctions and sends us down again, rich and poor, honored and dishonored, strong and weak, to the unambitious commonalty of the grave. All go unto one place, all are of dust, and all turn to dust again.

. . . . . .

Death, as I have shown you, throws contempt on all the outward distinctions. But there are distinctions that death cannot reach and will not level, the distinctions of faith and worth and character and duty. O that men could look away from the vanities that fool them and behold the magnificence of religion! This no fear of death can visit or annoy. This ends not in the dust. Whatever distinctions are raised by this belong to the soul itself, and with it are eternal. There is honor, glory, immortality. The pleasures of this abide. No storms of severity or want or contempt can embitter the pleasures of a right and holy mind. Character is a glory and distinction that all may aspire to, and is more secure the higher the attainment. To abide in God and be one with him is a wealth that suffers no regrets, a splendor within that no earthly depression can dim. We are not wrong in seeking distinctions. God has set it in our natures to be aspiring. We only mock our nature by aspiring and toiling after that which

cannot profit. And then he sends us death as a messenger to correct our madness, points us to the dust and says, There is the end of your vanities. Striving one against another, one to be above another, burning in envies, rasped by mortifications, swelling in pride, glittering in show—there to-morrow you shall meet. Cease, O man, from these and turn thyself to the holy distinctions of duty and eternity. There are distinctions for all, honors outshining the brightness of the firmament, gifts of God that are not the ornaments of mortal vanity. Truth, duty, purity, love, beneficence, God manifest within, union to the nature of God itself,—these are the riches, the distinctions of the soul. These let us accept, and for these let us live. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away."

DEATH ABOLISHED *

Who hath abolished death.—2 Tim. i. 10.

. . . . . .

How mightily is the aspect of death changed by the simple passion of our Lord! He shows us there the eternally sovereign power of goodness, and we see how weak death is, when it comes to lay its hand upon goodness. We say, speaking historically, that Christ died. And yet there seems, after all, to have been no death in the case. The terror and shrinking and grasping after life are not here. Death is only taken into the employ of goodness, and so is made to serve where it used to reign. Captivity is taken captive by this cross. Through Christ's death upon it he had the power of death destroyed, visibly abolished. Nor after the sight of such a transaction as the death of Christ can we look upon death as the terrible monster he was before. He is tame before love, a slave that is given to wait upon the good and open the gates of victory and life before them.

. . . . . .

Again Christ, by his doctrine and by his ascension to the right hand of the Father, has opened to us another and a higher state of being, so that death is no more a realm of silence and detention, but a

* Extracts from a sermon preached in the North Church, Hartford, September, 1849.

gate simply of transition. Death becomes twin brother of Hope, one opening to us the prospect of glory, the other opening the way. Nothing is so hopeful to the true Christian, nothing so inspiriting and animating as the scenes that are opened to his faith by our Saviour in the life to come. That only is true life to him, and death is but the entering into life. This life is transitional, questionable, that is life eternal. All that is gloomy, therefore, and dark and repulsive and terrible in death and the grave is overspread with light. Our faith looks above, beyond,—the evidence itself of things not seen and the substance of things hoped for.

Besides, it is another proof of the abolishment of death by Christ, that what remains to be called death, namely, the cessation of the body, is shown to be only the closing or completing act of redemption itself. The death we speak of is even called by an apostle the redemption of the body, that unclothing which is needful to the full clothing upon, that putting off of the earthly and corrupt which is needful to the putting on of the heavenly and the incorruptible. The process of spiritual redemption could not regenerate the body. The body would still be under death because of sin, though the spirit be life because of righteousness. Therefore death shall have it, but in having it shall only become an instrument of redemption. That which sin hath marred beyond mending shall be let go and replaced, and so mortality shall be swallowed up of life—so death is gain. In this view death is even seen to be converted under the gospel and transformed into a friendly power.

How different is Christianity when viewed in this light from all other known religions, how clearly eminent above them all. This is the only religion that has been able to grapple with death and bring it under mastery. Of no other can it be said that it has abolished, or even undertaken to abolish, death. If there be something of poetry in the notions of death that are offered in other religions, or something of philosophy, if they play gracefully about our imagination or offer bold conceptions to our understanding, yet they are still only fungi that grow out of the body of death, yew-trees that are rooted in men's graves. They belong to a world of death, they bring no power of life or deliverance. It may be something to a human creature with his immortal instincts to believe that he shall be a great hunter in the world of spirits, or that he shall drink wine from the skull of his enemy in the halls of Odin, or that he shall be ferried as a ghost underground across the Styx to the Elysian Fields, paying due toll to the ghostly ferryman; something that he shall live again on earth though it be as the soul of a beast, something to fall into Brahma and become a part of him, and be drugged with him in that delicious sleep from which he never wakes. But to be pure, a partaker of goodness and divinity even to the full, to rise out of the body as a being wholly glorious and immortal, and to have during all one's life of faith on earth a new consciousness certified of this, and to live ever in prospect of an issue so triumphant,—this is Christianity abolishing death and bringing life and immortality to light. In this eminence of Christ, in

this sublime adequacy to our want, is the truly divine authorship of his gospel most signally proved.

Neither let us overlook the comforts given to us here in our days of mourning and the sorrow by which we are afflicted in the death of our friends. If they lived in Christ they did not die, they have only emerged into a livelier life. What we call their death is death to us but no death to them. It was only their unclothing, their entering into life, their transition to the incorruptible where God abides in complete fulness of life. And if the consciousness of God is quickened also in you, how slender a space for grief and separation is left for death to occupy. There is, to us who believe, a light that pierces the grave and opens worlds beyond. We follow our friends who die, we see them entering into life, perfect, pure, separated from pain, decrepitude and all sin's poisons. We see them emerging out of this world's wants and tears into the fulness and complete liberty of just men made perfect. They are not in the grave, they are not hid from us. They are only a day's journey ahead of us; we may see them now just passing the horizon of our day. We shall be with them to-morrow, all in life together.

The life that Christ has given us we freely yield to him. We testify our faith in him. We find our eternity in him. We invite him to reign within us by his all-renovating power, till we live in every member. We anticipate with confidence what our eyes cannot see, but what is most real to our faith, a state of purity with him, and of youth and of glorified energy, fitly described only by the words Eternal Life.

GOD'S MEANING IN PROBATION *

And this he said to prove him, for he himself knew what he would do.—JOHN vi. 6.

Our present state of life we familiarly call a state of probation. But, like many of the truths most commonly accepted, what we call the state of probation appears to be quite inadequately or even falsely conceived. It appears to be the feeling of many that God appoints the state of probation, not for any discernible use or necessary benefit to us, but simply as being determined not to give us the blessed or good state save as we first groan for it or go through the fire to reach it. They have it as a kind of tacit assumption that he might just as well have taken us directly into the state of blessedness and glory, but that he preferred in his sovereign right to make us run the gauntlet for it. We are tried accordingly much as a bar of steel is tried, not to make the bar stronger but simply to see whether it will break, whether it can stand the strain or not.

But the proving instituted for mankind has certainly no such meaning or object. It is more like the Saviour's proving of Philip in the matter of feeding the multitude. It was not simply to put him to

* Extracts from a sermon preached in the North Church, Hartford, May, 1851.

the test, as he was, and prove what was in him, for he himself knew what he would do already, but it was to prove him in the sense of putting him in exercise or training, so to establish his faith and make him stronger, to show him, as he goes on to feed the multitude without bread, what resources are to be at his command when he will do any good thing trusting God for help, putting him thus in a position of experimental trust and assurance. It was, in a word, to form and consolidate character in him.

So of probation in the more general sense, as the appointed office of life. It is not the proving of steel, just to find whether it will break, but it is more like the process of the furnace by which iron is refined and converted into steel, or like the process of heating and cooling by which steel, after it is made, is tempered so as to become duly elastic or capable of sustaining the sharp cutting edge desired in any tool or instrument. Hence apart from what is called probation or previous to it, man is to be looked upon as an incomplete or not completely finished creature, iron not yet converted into steel, or steel not hardened and tempered to its uses. And this is the object of his probation; it is not to break him if he will break, but it is to strengthen him finally that he may never break. It is to make him what as yet he is not, to carry him on beyond the state of raw being and perfect him in a character. For what we call character is not created in man and could not be. It is in its way nature, that which comes after creation, that which is formed in the being, created as the result of his own free exercise or choice under

God's helping and correcting operations working within. He may be well and exactly made, made in the nicest harmony of parts and the sweetest balance of his natural impulses, but neither parts nor impulses are a character, least of all an established and morally complete character. That can appear only as the result of an exercise or trial such as we describe in the word probation.

Exactly this we see in the history of the first man himself. Considered as being simply made, he is a perfect structure, having all his parts in a balance of harmony, opening to goodness and God as a flower to the morning light. He is yet, with all his happy and pure inclinations, unestablished in anything happy and pure. Nothing good is confirmed in him or set on a footing above temptation. He has no experience and, so far, no character grounded in experience. He is curious and wants to know the unknown. He wants even to know disobedience, and has no sufficient countercheck of bitter experience to keep him from the trial of it. He knows it is wrong in the principle, but the pains, the necessary hell of wrong that will be its effects, the knowing good and evil, is a mystery to him. Therefore with all his high native instincts, as created in the image of God, he is practically weak, a beautiful and glorious creature, but still weak as a character. He looks on the captivating tree, wonders what is there, craves the forbidden evil and finally says, I must know what it is. Thus he falls.

Hence the necessity that we should go through just such a state of trial and exercise as the present.

For the state called heaven is not a condition of raw being, however gloriously made, but it is the state of character established and perfected by exercise, that is by the knowledge of good and evil, in which knowledge the choices are forever settled. Set fast thus in an eternal and fixed choice of good, he is no more tempted by the want of knowledge, for he knows too much to be tempted. He is now in character forever and can never again fall out of it, ready thus to fulfil every condition necessary to a perfect society, or a socially perfect felicity.

Here then it is that we open the true conception of human life as a process of probation, and we shall see it to be one so magnificently prepared, and carried on with so great solemnity and constancy and a pressure of movement so sublime, as may fitly put us in awe both of God and of ourselves.

It was this indeed that so profoundly impressed the feeling of Job and threw him into a maze so bewildering. God's meaning in life,—he could see but a little way into it, yet far enough in to show him that God works tenderly in it and with some fearfully grand purpose. It is not as if God were proving us down, but as if he were proving us up, training us, lifting us into some glorious consummation, dear to him as it is significant to us. Quite lost in the mystery, he exclaims: "What is man that thou shouldest magnify him, and that thou shouldest set thine heart upon him, and that thou shouldest visit him every morning and try him every moment!" This trying, training, proving,—it is going on he sees all the while everywhere, and it is to him as if

God came every morning to watch for the progress made.

Taking now this view of probation or the problem it solves, let us note some of the points involved.

1. The preparation. It required the very world itself to be built in a manner to serve this purpose. It must be such a world as will take an order of creatures in the state of raw being, and be a mill of exercise for them, such as will unfold their powers and carry them on toward a state of spiritual maturity and established oneness with God. As the state of raw being is for every man, at the beginning, a state without knowledge, the world must be such a preparation as working on the mere capacity of knowledge will bring us forward into a knowledge of God and of ourselves, of principle, of the pains, prostrations and terrible thraldom of sin, of the joys of purity, and of a future state of eternal well or ill being. Hence the signature of God must be upon all its objects, the heavens declaring his glory, the things that are made revealing the invisible things of God and causing them to be clearly seen. The created world must be a school, whose ceiling overhead and whose walls on every side are covered over with characters of good and works of the Great Intelligence.

2. The body also must be an organ both of action and of passion exactly fitted to the exercise of the soul, such an organ as will apprise it continually of the true nature and quality of its actions and keep it in a process of self-discovery. It must have just those wants and be capable of just those doings, good and bad, that will best serve the exercise of the spir-

itual nature. It must be under laws of health and joy, of pain, corruption, dislocation and death, such as will connect virtue with its reward, evil done with evil suffered, wrong with fear, pride with chastisement, recklessness with disaster.

Thus the whole material state, up to the heavens and down to the lowest caverns of being under us, all laws and agencies and objects, must be arranged just as they now are to unfold the knowledge and thought of what is good, to reveal the bitterness and curse of evil, and so to promote that glorious end which is the purpose of the Almighty.

Observe the implication that God, preparing such a trial for character's sake, must needs allow that freedom which is the necessary condition of character, and consent beforehand to all the dreadful mischances of such freedom, that is, to the existence of sin with all its incapacitating effects, its disgusts, its wrongs, its pains and the horrible chaos of anarchy it brings with it, and the woes of a possibly final destruction it draws after it. Of course the sin with its woes will not be chargeable to him, for he will set all the influences and safeguards possible on the side of order and obedience. But the subjects themselves will assuredly not be restrained from the bad experiment of sin, and will let loose all these miseries in themselves and their children. Still God has undertaken for character, and not for any sweet confections or delicacies of pleasure. Therefore he ordains probation, come what will of calamity with it, or with the freedom that is put in training by it. With a resolute sovereignty he undertakes to bring

us through a trial, fully worth to us and also to him all the disorders and pains it will cost. The trial will be vast and perilous and linked with trouble; still the woes and disasters will not be of his creation, nothing will be his but the liberty instituted and the care he takes to bring it up into character and glory.

3. Consider for another point the immense expenditure it will cost him to go on with the plan and make the probation beneficent. It is very common to hear Adam spoken of as having been put on probation, as if to test his righteousness, and that when it broke down the probation was ended. As if God wanted to prove him in order to know him, when he knew in fact as well before as after just what he would do. Strange weakness it is that we can narrow down God's great and broad designs of love to such mere nothings of significance! No, we are not proved in God's view when we are fallen, but only just begun to be. To him we are never sufficiently proved till we are approved. Redemption is no afterthought of probation, but an essential, integral part of it. As the plan is to be one of loss and catastrophe and terrible expense to us, so God consents to go down with us into the struggle and unite his own loss and heavy expenditure, that he may bring us safely through. He will not only put us to the proof, but will let us prove him also. With our struggle begins a more tremendous struggle on his part, a struggle of patience and agony and secret striving, all that we discover in the cross and sacrifice of Christ and the regenerating grace of the Spir-

it. When he institutes probation he institutes all this; for without this he has no thought of any result possible that answers the beneficence of his design. Instead, therefore, of discovering how little and low he makes us when he puts us to the trial, it is only here that we discover the immense interest his divine fatherhood takes in our final perfection. Nowhere else do we ask in such amazement what high thoughts our God must have concerning us. "What is man that thou shouldest magnify him, and that thou shouldest set thine heart upon him, and that thou shouldest visit him every morning and try him every moment!"

Accordingly there must be infinite diversities of wants and dangers and fears and losses and obstacles, necessities that cannot be escaped, sorrows that must be supported, works that must be done, great conflicts of truth with error, great conquests of science and liberty and prayer and patience. In a word, the whole scheme of providential government, its mercies and severities, its successes and defeats, its aids and obstacles, must be such as to subdue the will and tame the pride of sin, such as to cultivate the faith and winnow the purity and clear the truth of the penitent. And this, you perceive, requires that all the providences and allotments of this life be set in the nicest relation of correspondence with the grand work of probation that is going on.

Observe the constancy and variety of the trial. It never stops, any more than the stars do. It is like the mind itself, which has no power to stop, but is under a doom of action. So this work goes on, re-

newed every morning and varied every moment. The temptations, afflictions, feelings, wants and works of life are continually changing, and we never stand at the same point in anything for two successive moments, any more than a river on its way to the sea. At one moment the trial is hard and dry, at another fierce and searching, at another gentle and persuasive, at another irritating or seductive, agreeable or frightful. We are sent forward and backward. In this manner we are thrust into the sense of principles, awakened to the want of them, turned toward God as the only true object of the soul, corrected in our errors, startled out of our securities and hidings; and so the work goes on, still on, allowing no cessation unless it be the cessation of sleep. Indeed there is nothing that we experience, from our first breath to our last, that does not enter into our character and make its mark upon us, a mark that may be smoothed or varied but can never be utterly effaced. And God is ever watching his process with us, and varying his discipline to mould us to himself, that nothing may be wanting to the completeness and the happy result of our trial.

Once more consider the effects wrought by the trial, where it is successful. Carried on through this bitter struggle of experience under sin and redemption and brought up into established holiness, see how different a creature the subject will be. He is the same and yet another, the same in respect of mere substance, but another in respect of character and moral consciousness. He has learned what evil is and knows it, knows the bitterness and bondage

and even hell that it is. He has had great conflicts that have made him strong, and knit the fibre of his spirit in a durable compactness of resolve and wisdom and prudence. Curiosity has learned the limits of intelligence. Great questions have been conquered and great sins mastered and great enemies subdued. The man has come away out of corruption into purity, out of the world into spirit, out of self into God. He knows God inwardly and is consciously exalted in that knowledge. Made to be a creature of God, he is now a new creature in God, one with God forever.

So, if we complain of the temptations of life, charging our sins and falls and dishonors and broken purposes on the faults of our temperament, or the overwhelming temptations that are allowed to prey upon us, then how clear is it that character can be fortified and finished in us by no trial more delicate. If the oak cannot be rooted firmly without heavy storms, why should we ask to be made strong in feeble resistances and small conquests? What is a creature on trial for a character, but a candidate for temptations, a necessary subject of temptations. We have never one too many or too strong, unless we make them artificially by yielding when we ought to resist. Great temptations are great battles, and just there it is that God most honors us, by calling us to be heroes and waiting with us on the field to crown us.

And again, if we complain that God should make such a race and set on foot a scheme of life so perilous, a scheme that will certainly end in such awful

disaster and ruin to many; or if we turn our complaint into an argument and draw it to the conclusion that such a scheme is impossible under a God who is infinitely good and powerful, able therefore to make and certain to make every creature happy; then I have to ask how he shall make any creature happy without character, and what is character but that which is formed in the creature himself by his own struggles and choices, under his own experiences of bitterness and temptation, such as here we suffer. And if God has made the very world itself, and instituted redemption and dwelt in every soul by his Spirit, and turned all outward providences so as to serve in the exactest manner the great necessities of character, then I see not what infinite wisdom, power and goodness could have done that would be better. The production of character involves inherently just this amount of peril, and the only question was, character or no character.

We are here impressed with a conviction of the uniformly serious import of life. So much is made in the preaching of the gospel of the decisive importance of the change called conversion or regeneration, that many persons I believe are accustomed to look on nothing done or suffered as having any great consequence, save as it is immediately connected with this. But the truth is that everything, however remote, has a real and intimate connection with it. Often the final rejection of the grace of God at the critical point of to-day was decided by the casting out of a principle, or the initiation of a vice, or the indulgence of a temporizing habit, or

the scorn of a holy truth, or the yielding to evil company, twenty years ago. The life, in fact, is all one from beginning to end, and the work of probation is going on at every point. The crisis of conversion or no conversion, life or death, is only a point where all other points come to their issue, and settle their account of working. God is visiting us every morning and trying us every moment, and the work never stops. The most fatal points are passed, not seldom, in a condition of silence and quiet, when we have no suspicion awakened of what we are doing—so critical is the trial and so deep in good or evil at every turn of it. Come as it will, in prosperity or pleasure or hope or loss or affliction or passion or dulness, all the turns of it take hold of our character and through that of our eternity.

It becomes a very serious question with every person, child or man, at the precise point where he is, what he has done. What is the result thus far executed or wrought in him? . . . Every man is met by the very appalling question, "Where am I now? What is the character wrought in me under the discipline of God in my life? God has led me on thus and thus. Much have I seen, much have I done, much have I suffered. I have lived in a world of works and deaths and sins and sharp convictions and multiplied mercies. God has spoken to me often from the cross of his Son and called me inwardly by the voice of his Spirit, and now what have I received?" O, what a question is this for any human being to ask! How much does it include, how far does it reach! Very soon all that concerns the issue

of your trial will be decided. Possibly it is decided now. What, then, is the result to which you have come by so many or few years of trial? Is the root of a blessed and great character in you?

O, how lightly do most of us think of this mortal state, how little conceive its true errand and object, the lofty spirituality of its designs and the abiding, unchangeable permanence of its results! But if you can take the Christian idea and receive the Christian promise, "Him that overcometh will I make a pillar in the temple of my God," then how magnificent a thing will it have been to you to live. Then everything you do, see, suffer is great. But if you cannot accept God's design or take God's meaning, if you sleep, if you forget your errand, if you will not learn wisdom, if you cannot come unto God, still your trial must go on and the end must be as you make it.

THE GREAT TIME-KEEPER *

And let them be for signs, and for seasons, and for days, and years.—GEN. i. 14.

The system of the universe has two great features or elements of contrariety, which are made to subsist together in beautiful order and harmony. It is on the one hand a system of the most perfect stability, in which all the parts stand firm from age to age, accomplishing their daily revolutions with such undeviating exactness that science will foretell their places for millions of years. On the other hand, it is a system of ever-circling changes, in which the days and nights, the seasons and the years, are flying round and round us in quick succession.

Now God might have made a universe so as to exhibit nothing but permanence and stability, a motionless universe, in which all the parts should stand still on their centre of rest, without any variety of times or seasons. Or, adopting our present solar system, if he had introduced only some very slight modifications in the position and motions of our planet, the system would have been as regards us a system without times and seasons, and probably we should never have been aware of any motion in it.

* Extracts from a sermon in the *American National Preacher*, January, 1844.

Summer, autumn, winter, spring, completing what we call a year, would be unknown—we should have no notion of a year. One side of the earth would be a perpetual day, the other a perpetual night and uninhabitable. We should have in fact no distinctions of time whatever, and no measure of time except in the successions of our thoughts and experiences. Life would stretch on, as it were, in one straight continuous road under the same never-setting noonday sun, from the cradle to the grave. The universe would be a clock without either hands or bell, and the wheels would roll away under their unlettered dial-plate as rapidly as now, measuring off to man the times they conceal from his knowledge.

But God has made the very universe to be the clock of the universe, and admonish every mortal heart of the sure and constant passage of time. We are not left to our inward judgments. Time has its measures without, in the most palpable and impressive visitations of the senses. Every twilight tells us that a day is gone, and that by a sign as impressive as the blotting out of the sun! It is as if we had a clock so adjusted as to give notice of the hour, by displacing at a stroke the light of heaven, suspending the labors of the world, quenching the fevers of its earthly schemes and passions and diffusing an opiate spell of oblivion over all human consciousness. The impalpable odors of the spring penetrate our secret senses as monitors of time. The summer heat is the heat of time, the winter's cold is the cold of time—both forcing their way into our experience by a visitation that we cannot resist. One season

tells us that another is gone; and when the whole circle of seasons is completed and returned into itself, the new year tells us that the old is gone. And a certain number of these years, we know, is the utmost bound of life. How sure is the reckoning! It is even compulsory—none can escape it. All things in fact swim around us and above in circling motions, and these all are but so many measures of time, so many voices telling us of its flight. Our very business, our day's works, our pay days, the term of our stocks and contracts,—all are made to be impossible, without reminding us that days, months, years are passing away and bringing us nearer to our eternal account. And thus you see that God has built the very frame of creation to warn and keep you warned of the flight of time. Your stay here was to be short, and he has thrown all things round you into visible transit, that you may see the time pass and have your eternity ever in view.

It is another benefit of God's arrangements in the astronomical motions and the seasons, that he may call us often to a reckoning with ourselves, and that under the most impressive influences. Were there no distribution of times and seasons, no complete periods, we should have no past times completed to think of. We could never say, as the sun goes down, and the light fades into darkness—"Another day is gone!" Or, when the year returns to its goal—"Another year is gone!" We should only slide along in a silent, stealthy motion, and time would slide as silently by in undiscriminated periods. And how should we hold ourselves to a reckoning for that

which has no distinct existence in our thoughts? But now time reels itself away in definite measures and complete circles. The sun returns to his place, and says to all that live—I have given you now another year. The conscience hears his report, and says—What now have I done with this year? A kind of general instinct moves us to a reckoning with ourselves. The merchant and the banker go into account with themselves and foot up the results of the year. The husbandman computes the yield of his harvest. Mistakes in plan, deficiencies of industry and attention, misapplications of effort, are brought into view and corrected. Now, too, the immortal nature speaks, and the claims of wisdom force themselves into view. Something within calls us to a reckoning. One more year of accountability to God is gone, and its record is sealed!

The arrangement of God in our distributions of time and season, as they impel us to a reckoning for the past, invite us to new purposes of future life. It is a fact, the causes of which I will not stay to investigate—nevertheless it is a fact, that when we will begin some new undertaking or better mode of living we like to do it at the opening of some new period or term of experience; and God, to favor this disposition, provides for the recurrence of new periods. He does not measure time in straight lines of progress, but in circles. Every day is a complete circle, every year a larger complete circle. When, therefore, these circles return into themselves, then begins a new day or a new year—a day or a year unstained as yet, by any sin, and broken in upon as

yet, by no false plans or schemes of life. Man rises in the morning, and it is the morning of a new day, inviting him to something new and better than before. And when the New Year comes, the very sound of the term is sanctified by associations of purity and goodness, and we may not rashly stain it with evil. If you are a Christian, now is the time to undertake better things and plan a holier life. This year may be your last—let it be your best, a fruitful year, a holy year. And this day, as Nature begins anew her circle of regenerated motion, do you begin with it a life of true wisdom. Many of you have long been promising that by a certain time you would begin a religious life. God brings out now before you the unpolluted year and invites you to fulfil your intention. He declares, if you will receive it, the remission of sins that are past and offers to begin with you anew.

God, in the institution of the seasons, designs to impress it upon us as a truth of practical moment, that everything must be done in its time. To everything there is a season, and a time to every purpose under the sun. In other words, there is an exact time fixed in the purposes of God in which everything must be done if done at all. And God has kindly ordered the world itself, so as to impress this truth upon every man that lives. If there were no successions of day and night or of seasons; if all things had been made to stand in a given posture, no such lesson would have been impressed. We might work and trade, might plant, sow and harvest any and all kinds of fruits, at any and all times.

The sluggard would never feel behind his time and nothing could be out of season. But instead of such an arrangement, God has given us day and night and a round of ever-changing seasons, and whatsoever we do needs to be done in its time. It must then be done or never. The plants have all a time which is natural to them, and no other will answer. They grow, they blossom, they ripen in their appointed time. The same universal clock-work which measures our time measures also theirs. And without observing it, we cannot even feed our bodies. If we want the light of day, we cannot have it in the night; and we go to our work every morning under the commandment: Work while the day lasts, the night cometh when no man can work. The tradesman observes the seasons. The husbandman watches them for his life. And thus we are trained to the habitual conviction that whatsoever we do must be done in its time. So well is it understood, that one is deemed scarcely better than an idiot who will undertake to do or produce anything after the season is past. And this impression forced upon the outward man is designed to serve the benefit of the spiritual, that we may never neglect our opportunities of grace and duty.

There are, alas! a great many Christians or professed disciples who design to do much good in the world, but the time never comes for doing it. They mean at length to break through all their worldly snares and slay all their evil habits, but the time never comes. But if you never find the time, my brethren, for executing your good purposes, what are

they worth? Need I expostulate with you concerning a folly so manifest? Were there any meaning in your good purposes, you would be ever seeking after those times and opportunities when God will assist you to do the good you intend; nor, if you sought such opportunities, could you fail to find them. But, alas! these vain resolves, these ineffectual and sluggish longings, these good purposes never fulfilled, are the most treacherous and fatal instruments of deceit you can employ. Dismiss them forever! Do the good you meditate! Or, if you can never find the time for doing it, have the frankness to confess that your good intentions are hollow and worthless.

It is worthy of distinct notice, that God has so ordered our times and seasons as, at once, to keep us advised of our rapid transit, and by the same means also to intimate our immortality. The times and seasons and days and years, flying on with a swiftness that portends annihilation, can yet break over no boundary. Nature is ever returning into herself. She does not stand waxing old without renovation; nor does she move on a straight line of progress, passing by landmarks never again to be seen. But she comes round, in ever returning circles, to begin her course anew and renovate all her decays. All that perishes she regenerates. Every day has its resurrection in the day that comes after it. Every year returns, in a renewed circle of months and seasons. The dying flowers come to life again, blossoming out of the seeds in which they have folded their beauty, and the grave of the year which au-

tumn closes, the spring reopens. And thus it is made to be the habit and familiar attitude of our minds to look for a reproduction of all that perishes, of our friends who die, of ourselves—a habit which is intellectually confirmed and sealed by revelation. Times and seasons do not kill. We see in death no destroyer, but the transit only of that circular motion which we doubt not shall still roll on with a renewed and ever-renewing immortality.

The twelve who have gone from us, the last year, have no more perished than the twelve signs of the zodiac; and, as these are set by the Almighty to renew their presence in the heavens, so shall they be ever renewing their inextinguishable life before the throne of God. The bands of Orion, which cannot be loosed, encompass them all. The infant child, so soon removed from life, has so soon renewed its being at the great fountain of immortality. The widowed mother's son still lives, though her heart breaks over his grave. The placid head of the worthy father who prayed with us, and handed us so often the cup of Christ, has only ascended to a new circle of regenerated youth and become a higher star shedding a genial and more tranquil light. These all—all live. And so shall all of us. We cannot die. Seeing, then, before us a being that cannot end, let every day and night and season and year that God has ordained remind us of it, and hasten our preparation for the life that is to come. Seek ye him that maketh the seven stars and Orion, and turneth the shadow of death into the

morning, and maketh the day dark with night. The Lord is his name.

Another impression, closely related to the one here described, is also forced upon us, and forms a natural close to these meditations. The impression, I mean, of some stable and changeless empire of being, which the established round of seasons and years and the mechanical order of heaven itself suggests and confirms. Were there no motion of times and seasons, nothing but a standing posture in the worlds, stability, permanency itself would be scarcely more than a pause, and we might only wait for some unknown explosion to end it. Our idea of stability is generated by observing how change prosecutes a perpetual war, and yet cannot break the peace. The times and seasons fly, universal motion swings the orbs along, and yet the great celestial fabric as a whole rests in stable repose. The change, we see, reveals a stability which change cannot shake. Time is measured out, as it were, by eternity; and the clock of the seasons and years is the heaven of heavens, where God himself rests the basis of his throne. We do our day's works by the measurement Heaven gives us, and are thus in every transitory moment kept in sight of our home. Nor is this a labored and difficult thought, which has no practical verity. The impression of which I speak is one that we all feel, however we may reason or neglect to reason concerning it. And, therefore, heaven is the word that signifies the eternity of the righteous. This eternal home and stable rest is the goal of our being. Here below all is fugitive; and

God, in the flight of times and seasons, is but chasing us home to the rest for which we sigh. There is such a rest, he declares, by the very signs that measure out our fugitive moments—a rest of changeless good, as firm as the everduring order of heaven—an inheritance that is incorruptible and undefiled and that fadeth not away. Nor could he ever show you the meaning of time, till he had shown you also this, which is the errand of time and the term of its flight.

THE FORTIFIED STATE *

Be thou my strong habitation whereunto I may continually resort.—PSALM lxxi. 3.

The Christian Church is often called the church militant, and the life of the Christian disciple is familiarly represented under the figure of a warfare—a fight of faith, a taking on of the whole armor of God, girdle, breastplate, shield, helmet, sword, and a going forth in this panoply to the conflict with principalities and powers. But we do not notice as frequently as we might, and in order to our true comfort and courage ought, that we are entitled to what is a necessary part or privilege of all warfare—our fortifications,—that we are not required to be always out in the open field fighting hand to hand with our enemies. We may have our fortified camps or fortresses, into which we may repair and rest there for a time in a state inaccessible to our enemies, recruiting thus our energies, and when the respite is over choosing our times of march. Thus it was that our Psalmist, wearied in a life of toil and conflict with his enemies, both personal and public, prayed: "Be thou my strong habitation, whereunto I may continually resort." He wanted God to be the for-

* Extracts from a sermon preached in the North Church, Hartford, May, 1854.

tress of his soul, into whom he might retire and rest from his conflicts.

The force of his words cannot be fully apprehended without adverting to a distinction of the ancient times, when society was itself an armed state. Protection was not then secured by laws—law was too weak in the administration to afford the necessary security of persons and property. Men lived for the most part in walled cities and in castles. But the greater part of the population of the interior, and especially of the agricultural parts, were distributed under a class of chieftains or military nobles who in fact owned them as their serfs, and ruled them as little military nations in their own right. The chieftain selected some high peak on the mountain top or, it may be, some sharp rock rising out of the cultivated plain, and upon this, covering the whole summit, he built his castle. Within this fortified enclosure of from one to ten acres the lord or chieftain lived with all his retainers about him, maintaining a kind of military state and keeping garrison for his life. Below on the plain was his great estate or manor, and the harvest gathered there was carried up into the castle and stored away in granaries to provide against starvation in case of an assault or siege.

It resulted, of course, that so many castles armed to the teeth were in a state of continual war with each other. Fighting was, in fact, the trade of life. Each chieftain owned his band or little town. And when he wanted plunder or had suffered, as he thought, some insult, he led forth his troop in a wild

sally of horsemen to desolate the fields and capture the cattle and workmen, or to scale and take by an unexpected assault some neighboring castle. The fighting, however, consisted mostly in forays and sudden attacks in the open field; to these fights of attack or defence they went forth out of their castles, returning again or continually resorting to them for the night or when the adverse fortune of the day required.

These were the strong habitations, therefore, in whose shelter they trusted, and it is to these that the Psalmist refers in my text. He feels that he cannot always be in the open field; that he wants some fortified centre out of which he may issue and into which he may retire continually as he finds it necessary, to be recruited and prepared for the renewal of his warfare.

What I propose, then, under my text, is to unfold the glorious truth suggested by it, viz., *that God is the strong habitation, the fortress, to which all that are in the great warfare of life may continually resort.*

That God is the strong habitation is very obvious in the fact that when we come back unto him we ascend a summit that is inaccessible. We do not stay down in the plain fighting with our enemy hand to hand on the same level, but we go up into the height, whence we may look down and laugh at the impotence of his attacks. If we are set upon by wicked men who assail us with slander, if our own evil thoughts, our vile imaginations, our bad remembrances, our lusts, our passions, rise up in fierce com-

binations to overpower us and drive us from our integrity, nay, if remorse and despair for the sins and defeats already suffered scowl upon us and we seem to be quite prostrated under their dark assaults, still we have nothing to do but to go up into God's embrace and be hid, as it were, in him, and not one of these enemies can reach us there. God is a height inaccessible to them, and when we are truly raised to him by our faith we are lifted in such a manner in our range of life that we have, for the time, no sense of warfare, for the fightings and fears and temptations are left below. Almost all the struggles we have to maintain in what is called our warfare take us when we are on the low ground, in the spaces of worldly desire and action. But when we are up with God, when we are in the strong habitation, these cannot reach us. We are then shut in, and the gate is down behind us. And there we rest, looking down serenely on all the temptations that have mocked us and the troubles and afflictions that have chastened us, to sing: "The rock of our strength and our refuge is in God."

O, if there were no such heights for us to ascend, if we must always be in the fight on a level with our enemies, I know not what could keep our courage up. It is nothing but this dear, blessed truth that we can sometimes get above the world and sit down in the heavenly places, all danger and fear apart, that gives us spirit for the conflicts when they come.

And this brings me to speak of the place there is in God for rest and the spiritual recruiting of our struggles. As the armed force, spent in the hard en-

counter of the field, wants to be gathered into some fortified camp there to recruit by rest and sleep, so it is necessary for the Christian to find some strong habitation to which he may resort and cease for a time from the struggle. Nothing human bears a perpetual strain. Even the stoutest hero needs at times to be a quietist, resting in God, swallowed up and lost in the abysses of the divine glory and peace. It needs to be with him as with Moses when he was bearing the burden or charge of his people—to be called up often into the mount above the smoke and noisy turmoil of his cares, to be shut in with God in the glorious height of his friendship, there to be rested and refreshed and come down with a face radiating God's light, to review his work and reassume his burden. Or if we speak only of a conflict with our own bosom sins or temptations, if God did not sometimes raise us quite above them and rest us for a new engagement, it is doubtful whether we should not utterly faint and fall. To be with God, wholly shut up with God, sheltered and rested in the strong habitation of his love, this it is that freshens our powers and keeps us in heart for the mighty struggles of our warfare.

I have already suggested that the castles and strong habitations of the ancient time contained the granaries and storehouses of supply, and so, in like manner, we get our food, not in the open field of our conflicts, but by going up out of them into that stronghold where God is wont to feed his people. We get our food in times of retirement and the solitary communion of prayer. We live and grow by

the bread that cometh down from heaven. Here we find those bright revelations of truth, here we are let into that blessed acquaintanceship with God in which he becomes the unfailing supply of our hunger and the ever-living spring that forbids our thirst. But the supply is like that of the manna, it cannot be laid up. Even that knowledge that seems to be so clear and positive and full, and which we think can never depart, vanishes we know not how and is lost, unless the supply is recruited by a new and living access to God. Our state here is precisely that which the prophet describes: "He shall dwell on high, his place of defence shall be the munitions of rocks. Bread shall be given him, his waters shall be sure." No Christian could ever live or maintain his spiritual growth if he were always out in the active fight of the field. He must come away sometimes from the clatter and din of the action, he must come up out of the dust and turmoil, and seek in God that food which he ministers to silent thought and secret desire and private trust. Then and thus only can his vigor be maintained.

Here, too, again we shall get our fresh armor and be prepared for a more energetic prosecution of our warfare. In the castle or strong habitation there was always a hall, hung about with every kind of armor for assault and defence. If a spear was broken yesterday or a shield pierced or a helmet gashed, here was a new supply. If the retainers lost any article in yesterday's fight, they are all refitted and equipped again here and sent forth in full panoply, drilled and harnessed for the fight. So it is

that we are to get our armor renewed in the strong habitation to which we continually resort—entering the halls of faith to put on there the whole armor of God; and if you will see the armor waiting for us, it is catalogued in the sixth chapter of the Epistle to the Ephesians—girdle, breastplate, shoes, shield, helmet, sword—every sort of equipment necessary for us; so that if we go in there we are all refitted in the best manner. If yesterday we broke our resolutions, or if we parted from the truth and fell into error, or if we broke the girdle of our self-control, or if we lost the helmet of hope and courage from our head, we can here obtain again whatever has been lost or damaged and by the holy drill of faith and prayer we can be instructed and prepared for a fresh and more successful engagement. "Blessed be the Lord, my strength, which teacheth my hands to war and my fingers to fight—my goodness and my fortress, my high tower and my deliverer, my shield and he in whom I trust."

We need a strong habitation also to which we may resort in times when we seem, for the present, to be defeated or worsted. There is no one of mankind who undertakes to live a right life, to be a defender and maintainer of God's truth, to be a benefactor and saviour of his fellow-men, who will not sometimes appear externally to be overcome by the adversaries raised up against him. He will be maligned, slandered, misrepresented, cast out, persecuted. It was so with Moses and Paul and John the Baptist, and, above all, with Jesus Christ. Almost every great hero and champion of God has been at

some time apparently crushed or defeated. I say, apparently. It is not so with him, for he has the testimony that he pleases God. God is the strong habitation of his soul and there he enters in, continually resorting thither to be strengthened, upheld and in the secret assurance of his faith to foresee the day of his victory. He is persecuted but not forsaken, cast down but not destroyed, for God approves him, and he dwells under the shadow of the Almighty. So also there will be times when the saint may seem to be worsted by his internal enemies. And then he will cry when his heart is overwhelmed: "Lead me to the rock that is higher than I, for thou hast been a shelter for me and a strong tower." Could we not fly in this manner to God we should make a very sorry figure in our welfare. But when we go to him, we are out of weakness made strong. And then if it be God that justifieth, who is he that condemneth?

Once more, it is a great matter, as regards our courage and spirit in the warfare of our faith, that we have a sure defence at hand to which we can at any moment turn and be safe. We are not soldiers in the sense that we are in a continual campaign—if we imagine this when we say that our life is a warfare it is a great mistake—our militant state is more truly conceived, after all, as a fortified state. Our excursions, forays, marches, campaigns all centre round a fortress. God is our strong habitation, and we go forth out of him clad in his armor to do his will and return at pleasure to his holy hill and the strong tower of his majesty. To him we continually resort. Ascending unto him we shut our enemies

away. We occupy a height where we can pour down all destructive missiles upon them and they cannot reach us. Indeed, most of what we call our fighting consists in simply maintaining our fortress, where, if we are faithful and suffer no treason, we are safe and our victory is sure. Our fight is the good fight of faith, and faith is that fortified state in which we keep the strong habitation of God and abide in it as the secret place of the Most High.

What is called the watch is no night and day exposure in the plain, but it is the watch of the fortress or strong habitation, a looking out from God, and down the solemn heights of his majesty on the world below. All enemies are below, and if sometimes we go down to meet them the everlasting gates are lifted up behind us, waiting to receive and shut us in when the contest is over. Instead, therefore, of any such wearisome and repulsive engagement as many conceive when they hear the Christian life spoken of as a warfare, it is a life centred in security and rest, a castled height of strength and peace, a fortified house and strong habitation which it is our warfare to keep and from which, if we do not stray, we can never be driven. Let no one be repelled, then, by the representation that a Christian is a soldier and his life a warfare, for if there be heroic victories to be won it is only the more attractive to a noble mind, since there is abundance of rest and peace and glorious respite in the strong habitation it maintains.

Thus we discover why it is that all worldly living

is wearisome and unsatisfactory, in that it is a state of continual war, mitigated by no reliefs or respites of shelter and security. After all, the worldly man is much more truly in a warfare than the Christian. The very principle of selfishness is war, and the selfish man goes into life as into a predatory excursion, to get or conquer to himself as he best can the condition of power and precedence that pleases his ambition. In this contest he stands in his own will, fighting on all his life long, out in the open field of the world's enmities, rivalries and arts; and how often is he wronged, how often defeated by wicked stratagems and frauds, how often, how continually plotted against! There is no place for security—nothing to do but keep the field, standing guard, as it were, for himself, and keeping up his part of the great war of selfishness that envelops the world. At last he grows sick of such a state, sick even of his victories. He wants rest. O, if there were only some strong habitation to which he could sometimes resort or make good his retreat and leave the turmoil of the great selfish world behind him, how gladly would he enter it. So, at least, he thinks, and with a deep sigh inwardly declares. And precisely here is the reason why so many become sick of the world and the whole game of life—it is because of the everlasting, unsheltered, unrespited war they are obliged to support. It wears them out. Ambition fades. Victory loses its attractions, and they are willing not seldom even to die, if they can but escape the din of a contest so relentless.

Notice how consistent with a general serenity is the Christian warfare, because it is a fortified state possessing all the conditions of security that are needful to the most perfect confidence. We have a strong city, salvation will God appoint for walls and bulwarks. Thou wilt keep him in perfect peace whose mind is stayed on thee. There can be no greater state of serenity for a human soul than that which is found in God as the strong habitation whereunto it may continually resort. Nor is there anything in the fact that our Christian life is a warfare which at all disturbs the clearness and depth of this serenity. The soldier of Christ is raised above the reach of his enemy. No slander, no act of treachery nor even of murderous persecution can do more than fortify his course and settle his peace. The fortified state he is in, or out of which he issues when he goes to the conflict, is a state too high and too strong, too essentially heroic to be thrown out of rest. And precisely here it is that Christian men are most distinguished in the firmness, repose and peace of that unassailable height in which they live.

The reason why so many disciples faint and lose their courage is evident. It is because they go down into the open field to fight out the war and do not betake themselves to any such advantage as they might in the fortified state. They undertake to fight without fortifications. Instead of going to God or abiding in God as the strong habitation or tower of defence, they expect to carry the field by a perpetual stress of watch and active fight. And the result is what it should be when they undertake a task so

heavy. Fighting out of their own force, their force is of necessity soon spent. Esteeming action everything and hanging everything on action, they are by and by quite disabled and ready to give over the contest. Accordingly there is nothing more common than a defeat which is caused by fighting. The Christian soldier is so determined to do, so fully set on carrying every point by a direct fight, that he makes no account of the fortified state. He faces his enemies in direct encounter. He attacks his bad thoughts to drive them out, and is astonished to find that they only pour in upon him in stronger legions. He attempts to kill his selfishness and becomes so anxious about it that he is really the more selfish in his continual attention to himself. And so by the very tensity of his warfare he exhausts, weakens and fatally defeats himself. My brethren, there is a more excellent way. The first thing to be learned in this great life-long warfare is how to be in it as a fortified state. Without this you can do nothing. You must allow varieties and changes of action. You must have a height which you can ascend, a security and rest into which you may enter, a portcullis you can drop behind you to cut you off from the world and leave you for the time alone with God, and then when you sally forth in the holy armor of duty and sacrifice you will go with courage and confidence. Your fight will be a good fight of faith because the faith keeps you in a fortified state, which is your only hope of success and victory. Maintaining this, your course is certain; failing of this your defeat is equally so. Therefore you must carry on the war, not in

your own will or at your own charges, but you must have your soul fortified in God's love and friendship, and you must live so as to be always in confidence toward God. Your prayers must be in such freedom and confidence that you will be ever ascending in them the holy height where he dwells, and entering in to be with him above the world and its wars.

SPIRITUAL THINGS THE ONLY SOLID *

For the things which are seen are temporal; but the things which are not seen are eternal.—2 Cor. iv. 18.

It is the great infirmity of man that he is so easily imposed upon by the senses. It cannot be denied that sensible things and objects do somehow exert a dreadful tyranny over his judgments and his character. The multitude of men go after their eyes. Things seen are to them the all and total of existence. Things not seen are shadows only and names, without solidity. To look after these and to let go, in any degree, the pursuit of what they can see and handle appears to them to be a kind of insanity. What assignable and fixed reality is there in matters that no man ever saw or tasted or felt,—such as are out of the range of all perception, and are realized only as they are thought, imagined, reasoned or believed? "No," they say, "give us realities such as we verily know, and if the shadows of spirituality and religion, the unseen things or no-things that lie as clouds of mist below the horizon, must sometime

* Extracts from a sermon preached in the North Church, Hartford, January, 1850.

As a corrective of the view taken of the subject in these extracts, see a sermon from the same text written later, entitled "In and By Things Temporal are Given Things Eternal," to be found in the book "Sermons on Living Subjects," p. 268.

be attended to, let it be a matter by the way and not any part of the solid interest of life. Let us catch at the shadows just as we enter the shadow-land and when the more solid things of life can be thought of no longer."

How different is the sublime truth taught by a Christian apostle! He reverses exactly the common opinion of mankind when living under the tyranny of the senses. To him the unrealities, the fogs and shadows of mere phantasm, are the things that meet the eye; the solid and valuable gifts are those which thought only beholds and faith and reason embrace. "For the things which are seen are temporal; but the things which are not seen are eternal."

The truth here affirmed or set forth, I now propose to illustrate, viz.: *That the least real and solid things are those which are visible, the most real and certain those which are invisible.*

Observe, first, then, that things visible have themselves their highest meaning and reality when they are taken as being what they really are, images and outward signs of what is invisible. They are all a going on, a perpetual flowering and feeding, breathing and ceasing to breathe, having their times and limits fixed, even as the firmament of stars; for these wax old as a vesture of God, and when their time has come are to be folded up. But as they are only vesture and the invisible Spirit is manifested through the vesture, what is he but reality and what are they but signs? If the seen be temporal, what is the unseen shining through but the eternal? And so we may look upon all the objects of our outward and

visible state as so many passing shows or signs to the eye by which God and the things of an enduring life are manifested to us, apologies, forms, types of the eternal. The eternal is in them, but they themselves are evanescent.

It is also a very significant fact that all which is most permanent and solid in what we call nature is what is invisible in it, just that which no man ever saw with the eyes or knew through any one of his five senses. How vastly more essential and stable is the law of gravity, known only to thought, than the matter of any orb of the sky, even the sun itself. So of the life power in all animal bodies, living on, the same though invisible, while the matter of the body is constantly changing. So of the chemical forces that hold all earthly bodies together by their invisible attraction. So of the law of expansive force in steam; the steam is lost in a puff, but the law remains. So of magnetism, electricity, light. The manifestations of these we see in the aurora or hear in the crash of thunder; but the invisible power and law that rules their manifestations, unseen, is more stable and majestic than they. In short, we discover, whenever we glance at the world of things around us, that what is visible is least real, and that behind the visible, discoverable only to faith and reason, are hidden the vast changeless laws and forces which give to the works of God, as set forth by science, whatever appearance of eternity and stability they exhibit.

And by this fact God is teaching us here ever, in the arrangement of our earthly state, to look for the

solid never in the outward and visible, always in that which is revealed to thought and reason thereby, and has in that view a quality that is akin to thought and to mind. The outside, the shows and goings on of things, are shadows only, the substance those eternal laws and forces that are hid within, there to actuate and rule their changes. Matter is only fog, laws are the real substance.

The same is true of human history. Great earthquakes, pestilences and wars have had a certain power in the world, but how little in comparison with opinions, truths, moral and religious causes. Not all the victories of the arms of Greece have had more than a fraction of the power exerted on human society by the invisible thoughts of Homer, Aristotle and Plato. And it is doubtful whether the moral justice and purity of the life of Socrates has not more powerfully, steadily and permanently moved the world than all of these together, though by a method more secret and remote from palpable discovery. If then you ask what power has been least temporary and most like the power of eternity in human society, we have no place for hesitation. It is Christianity, the secret leaven that was hid in Christ's life and by him deposited in the world. There have been great empires in the world since Christ came into it, great revolutions, great exploits of war, but the invisible King has been stronger than all visible. His kingdom has stood firm, revealing a kind of eternity in the history of time. It has outlived all the splendors of human empire by its silence reverberating through the ages, felt but not

heard, while the tumults of armies and the pomps of outward grandeur have one after another ceased and been forgotten. Christianity is to human society what the great powers of nature are to its outward shows and objects, its invisible force and law. It is the kingdom of God in the world, immovable and solid just in proportion as it is invisible.

Every man can see within himself, if he will, that his own being touches the permanent and solid only in its relations to what is spiritual. It is not his appetites or passions or eyes that fasten upon what is permanent, but it is his intellectual convictions, his thoughts and wants and spiritual aspirations. The truths of geometry, for example, are truths eternal as God, more eternal than the stars, because before the stars. These he thinks out into vast systems of absolute eternal verity, and shows therein that, when he turns to what is invisible to the eyes, he can realize and prove what is less temporal and even older than the firmament itself.

So when he thinks of truth and right, these ideas, themselves coeternal with God, are the foundation of God's law over all moral creatures and the rule of his teachings to them. What right and truth are to him they are to all worlds and beings forever. There may be different judgments and different moral rules adopted concerning particular actions of life, but the moment we rise to what is invisible, to the principles that govern all actions and constitute the trueness of all truths, then we strike eternity and lay hold of the changeless.

So also with the wants and aspirations of our relig-

ious nature. God is their object. Nothing below God contents them or at all meets them. If we sin against God, our remorse has a sound of eternal thunder in it. If we reject and turn away from God, our wants cry out within, as if the hunger of eternity were in them. If we come back as prodigals from our husks of temporality and embrace our God in true faith and penitence of heart, then we experience God. We are conscious of God within us, we know his peace, we feel that we have the sense of eternity in him. He is invisible, but more real to us now and more solid than all the most solid things of time. O, what depth of meaning is there now in the apostle's words: "For the things that are seen are temporal; but the things that are not seen are eternal." The soul feels that she has come away from a life in the temporal,—dreams, shadows, nothings,—and has found her God and rested in her eternity.

It is evident that whoever will arrive at the most adequate judgments and truest views of things must disengage himself from the trammels of sense and lean continually toward what is spiritual and above sense. All the progress that has been made in the investigation of nature has been made in this way. There was no science till men were able to cease following their eyes. Then they came to the discovery of great laws of order and immaterial, invisible forces. The truest and most solid knowledge of things has been always found in looking through and beyond their visible objects and changes. O, if we could get away from our superficial and carnal thraldom to objects of sense, if we could see the face of

God shining out upon us everywhere from his works and the great invisible kingdom of eternity by which he rules in all things visible, preparing to give us himself and conduct us inward to a stable, unchangeable rest, how differently should we live! Could we look on all these objects around us as the shows and signs of what is better and higher, the temporal as the alphabet or first lesson of the eternal, if in things we could see the face of principles, in events Providence, in all objects and changes God, what dignity would possess our judgments and how quickly would the grossness of our carnal conceptions of things be melted away. Now we look on material objects and pursuits much as the earlier and ruder ages looked on natural events. But when the coarseness of the mere eye gave way to the mild inspection of thought, then science appeared. Just so it will be when men are able to get loose from the trammels of sin and look upon this life in such a way as to apprehend its spiritual meanings and realities. The world will rise to a new scale of dignity and will be even more remarkably changed than it has been by science. Then it will see the eternal in the temporal, the spiritual in the visible, and God and truth in all. Then the low bondage and the sordid passions, and all the abject conceptions of life will be expelled. God grant the speedy coming of such a day.

THE PREPARATIONS OF ETERNITY *

For God is my king of old, working salvation in the midst of the earth.—PSALM lxxiv. 12.

We may properly assume it as the true significance of the Psalmist's language in this text that God is managing time for eternity's sake. It is to him, in fact, the glory of the world that God has a purpose in it so ancient, persistent and irreversible, the purpose to prepare issues of salvation for a life to come. And it is in the highest endearment of such a feeling, nay, with a feeling consciously sublimed by the contemplation of such a being, that he claims a title to him, calls him his own, *his* king. He magnifies the world and life, and God as the God of the world, and declares that there is a meaning in it, an end preparing by it, such as imparts an aspect of grandeur to its affairs, and solves the otherwise uncomfortable mystery of our earthly experience. The affairs of time, then, are the preparations of eternity.

By the affairs of time I mean everything we know and suffer and do in our earthly state,—the constitution of nature, its objects and arrangements, the events of history, the experiences of life and its

*** Extracts from a sermon preached in the North Church, Hartford, July, 1857.**

struggles and all the works of grace in Jesus Christ, or the plan of revealed religion consummated in his person. All these taken comprehensively I call the affairs of life, understanding that they constitute a frame of order and divine counsel, being all concentred in one and the same end, the preparation of a world beyond the world. One solution comprehends them all and settles their meaning. That this is the declared truth of Scripture hardly needs to be shown. It may not always be declared in a formal and philosophic way. But everything stands on this basis. The world is created for man as man is for a great eternity, in the image and glory of his Maker. And when he falls under sin, everything bends to his fortunes and becomes an operative grace for his recovery. All history is the training of God, who by love and judgment is working salvation. And when the work is done upon us, death opens the gate and we pass out into the silent world of eternity, such as our fixed character requires us to be. The world and its affairs are not otherwise intelligible. Life is a riddle forever inexplicable, if it be not solved in this way.

There is, in short, no dignity of reason, no intellectual unity, no sense or order, no great purpose in life, nothing that comforts our understanding, till we begin to look on it as a preparation, a first chapter of some good and blessed eternity. Till then it is only a jargon, a school that is drilling for the grave, a fight whose victory collapses into nothingness. It has no meaning till we can say that God is in it with a great design ulterior. And that does

make it intelligible. Taking that for truth we can bring everything into a possible frame of order and consistency. I say not that we can even then comprehend everything with a positive understanding. There will be many things still wearing a dark aspect and greatly perplexing our speculative understanding. But we can at least raise guesses, surmises and possible solutions even for the darkest questions; and so despite all seeming difficulties we can believe that God, who has a depth of wisdom unfathomable by us, is nevertheless working salvation, bending all things into combination with his mighty purposes. There we can rest and our rest will be intelligent. Nay, it will even be the more intelligent in that it supposes a unity of meaning and a concert of agencies and powers vaster than the present reach of our faculties.

Let us then turn our thoughts for a moment on the sublime aspect given to this world and its affairs when it is regarded as the preparation of eternity. In no other aspect or connection than just this do we apprehend the true sublimity of this world and our experience in it. Nature has a great many grand objects and impressive scenes. The waves of human history beat heavy on the shores of time. The fears we conquer, the loads we bear, the dangers we confront, the hard fight we sometimes maintain, give a certain brave look to many human incidents. And yet we really see nothing grand in our existence till we see the roll and hear the roar of eternity in it. What we want is to see our king of old, combining all things in one purpose, all

events and changes, all ages and eras, all victories and storms, all creations of genius and desolations of power, the works of nature, the machineries of Providence, the mighty births and birth-times of grace, pouring in together to concentrate in salvation, rolling down their flood to lapse in the glories and the glorious silence of eternity. Here it is and nowhere else that we get some just impression of the world and its affairs.

I stood not many days ago, a spectator freshly impressed with the scene, on the bridge that spans the rapids of Niagara. There below, the eye just distinguishes the brink-line of the precipice off which the waters pour, as if pouring into hell or some unknown abyss whose bottom only the imagination fixes,—after that last plunge unseen, unheard. Above, far up, the coming waters roll and break, dashing madly down the rocky bed, tossing their wild arms to each other, shouting, roaring, ravening, with voices never spent and rushing on as doom hither, and still on, to the final plunge. Why is it, as every thoughtful person will testify, that he gets his deepest and most overwhelming impressions of sublimity just here, not from the fall itself or even from its stunning thunders. It is because the preparation is here, because the known is rushing to the unknown, and the imagination, hovering over the abyss with measures of weight and motion already supplied, sends the torrent river farther down than fact ever could, even though it fell into gulfs miles deep. Just so it is that we fitly conceive the world and its affairs only when we take them as prepara-

tions of eternity, a mighty flood of woes and wars and toils and fears rolling down the verge and lapsing in the silence of eternity. The preparation is great and fearful, because eternity is in it. Would that I could place you here, where my text proposes to look on all things in our mortal state as pouring into this grand central purpose of God, the working of salvation, the preparation of eternity.

First you would see the world itself, made for it from the stars downward, day unto day uttering speech, night unto night showing knowledge of God; all rivers, continents and seas, all growths, climates, winds and storms, all elements and elemental laws, things which harm us and things that feed us, whatever we seek, whatever we fear, that which conquers us and that which we must needs conquer,—all arranged so as to express God and be the revelation of his majesty, and so as to be a fit field of exercise, trial, discipline, and finally an organ of salvation for us.

The family and the beginning of our life in childhood, where even sin is flexible, society braving in wrongs and struggling after rights, civil government with its laws and tribunals, the mighty contests of empire, commerce, industry, invention, written language and its treasures, the powers revealed by science, all the great appointments of life prepared for in the constitution of nature, fall into the same order and fulfil this same overmastering idea, the training and restoring of souls, the preparation of eternity. The providential empire corresponds. Here first we meet the enemy our sins provoke, and

begin to smart under the retributive courses loosened by our sin. Our ambition here encounters its limits, and sinks exhausted before walls it cannot batter or surmount. Our affections bleed and burn, strong with their own bitterness and poisoned by their own hot fevers; our objects fly us, our trusts disappoint us. Enemies rise up to do us wrong, and hurl back sin upon us, that we may see what it is. Struggle, fight, defeat, weariness, danger, loss, interspace our successes or fence them quite away. Nothing runs smooth, but everything whirls like a rapid rushing to the fall. We get a little strength by our pertinacity and then we break asunder into some invalid state that shows us what we are. We get a little knowledge, and after a long time get enough to see that we know nothing, till finally, discovering how short our reason must be, we begin to think of faith. Our faith is tried on this side and on that, till the conceit is quite winnowed out of us, and then we truly believe.

Meantime the public history of the world, including us and all men, is rolling on as God rolls it. He is the King of old, working salvation in it from the beginning onward. The eras come and go, the emigrations are led forth, the empires rise and fall, wars trample down the continents and stain the seas. Constitutions are born and lapse into anarchy. Liberties shake off their chains and chains return to shackle liberties. Learning and science emerge, disappear, return, kindling new hopes and preparing the discovery that God alone is light. Persecutions rage as fires, to purify the good and display the

cruelty of evil. All history surges heavily from side to side, but God is in the flood, working salvation and building up the kingdom of his Son. History, therefore, is the preparation of eternity. All its events transpire, all its woes and blessings flow, as he permits, working together for good to them that love God and are called according to his purpose. Apart from this and considered as a finality, history is a current that runs nowhere, having neither dignity nor law. But in this it unites retribution, correction, impulse, sets on changes that are wanted, washes out evils that are not wanted, and becomes a minister of salvation.

But there is more in the world than this, more than nature, more than Providence. We cannot understand the world till we distinguish the interweaving of grace. It began at the first moment of the fall, and the bruising of a serpent-head only figures the plan God had been prosecuting for the expurgation of evil. He had all the while been preparing and pressing on a Christian history, organizing first a germinal order in a single people, small and weak but fitly chosen, leading them on through marches, captivities and trials, and steering them finally through all the assaults of the great nations around them and out of their own idolatrous habit, to be their God indeed. The way was long, the floods of war and commotion were heavy, but they sang: "The Lord sitteth King forever." Trained up thus in a history and a ritual all divine, the fulness of time was reached, and now at last appeared the Shiloh foretokened, the Incarnate Son of God. In him

at last was brought out and born, born of a woman, the embodied token of all the past history, the sign of him who was King of old, working salvation, and his name is called Jesus. Here is the great event of history, that which struggled latently in the bosom of the past, and when he appears, we are forever forbidden to look on the world as a finality in anything. Visibly now it is the preparation of eternity. O, that passion of the Son of God! How potently does it run through the world and its affairs, which answer, as it were, in tremulous feeling to the touch. As the earth shuddered in it and the sun turned black in horror over it, so does everything mortal since that day take the sense of it and bend to its dominion. Now is the King made visible and the kingdom stands revealed. He that was King of old, working salvation and preparing the grace of eternity, shows us in his birth, his person, his death, his resurrection from the dead, how close eternity is lying to the confines of time and what our God is doing for us in his works and world. Christianity and the revealed religion of the gospel, the slow-growing bible finished and consummated in Christ, in this and this alone do we get the real significance of life. Here at last we get the true impression of our otherwise disjointed, unmeaning world. We listen to its surging roar and the turmoil of its sorrows, toils and commotions, and we hear the sound of the unknown eternity in it, that eternity which otherwise were silent. It prepares a lapse into eternity. Everything that God has done with us and upon us is the drifting, pouring river of

salvation,—Sabbaths, churches, preachings, prayers, praises, sacraments, the writings of holy men, the triumphs of martyrs, godly lives and examples; and attendant upon all, working through all, the powerful undercurrent ministry of an almighty Spirit, convincing of sin, calling with a silent voice and sealing with a silent impress for eternity,—such are the forces of grace combined with what we call our life, turning all our experiences and even our temptations themselves into arguments of faith and instruments of salvation.

It is clear in this light that men must see and confess that in this discipline everything was done for their salvation that could be done, nothing was omitted. The very frame of the creation from the heavens downward, they will see, was redolent of grace and salvation, every nook and corner and crevice of life was packed full of salvation, the subtlest and most elemental forces were streams of salvation. The world of nature was a temple for it, their body was its instrument, their youth its vantage-time, and all the relationships of family and society conditions of its training. The dying Son of God, they will see, was the interpreter of all that was going on about them. The Church itself only embodied in example what was filling up the world in discipline. The ministries of angels only brought into the world what all the world was ministering. And the eternal Spirit of God, piercing all bosoms and coursing through all depths of thought, only ministered within what all was testifying without. The rivers do not run to the sea or the rapids rush to their fall

more undivertedly or with a cleaner sweep, than all these currents of life, as God appoints them, run to a good eternity. Redemption, grace, salvation, eternal life, these are all a kind of cross, labor and passion, struggling after you and with you every hour. Isaiah, when he looked on that vision wherein he saw the glory of Christ and spake of him, represents the seraphim as hovering over his throne, crying one to another: "Holy is the Lord of Hosts, the whole earth is full of his glory." Yes, the earth was full, full of Christian meaning, full of salvation. He looked upon the heavens as a tent stretched out for evil minds to dwell under and feel the regenerative love of God. The steadfast sun, the everlasting mountains, day and night, all that beams with love, all that bursts with terror, society and Providence and providential history, the gospel crying, "Be ye reconciled to God," the omnipotent Spirit, striving and heaving and drawing to accomplish a reconciliation,—all these to him were Christ and salvation. The world was full of his glory.

O that, as a sinner, you too could once comprehend the errand for which God sent you hither, and see the goodness and forgiving grace he crowds upon you! What a thrill of wonder and blessing would seize you, and how eagerly you would sing, as a penitent forgiven by the King: "Mine eyes have seen thy salvation."

GOD'S ONE FAMILY *

Of whom the whole family in heaven and earth is named.—EPH. iii. 15.

It is impossible not to raise the inquiry often, at least within ourselves, what is hereafter to be our relation to the peoples of other worlds and eras, an inquiry that sometimes baffles us, because we do not know who they are and what. The Scriptures show us at the very dawn of the creation that other created beings then existed, but do not give us their date or show us where they dwell. And the modern astronomic discoveries force it on us, as a conviction not to be resisted, that worlds innumerable exist in habitable order, and, doubtless, that they have their inhabitants. All these intelligences, the most ancient and the most recent, have their spiritual relations to God, and the curiosity we have concerning them is in another view a dim instinct of affinity with them. And it compels us to the anticipation that we shall some time know more of them than we do at present. The Scriptures, too, encourage this anticipation. Still there is a feeling in many that we are beings so inferior, so low in order, as to make it presumptuous to imagine that we can ever move

* Extracts from a sermon preached in the North Church, Hartford, August, 1857.

with them in a common society. The thought is oppressive and sometimes even painful. Anything is painful that makes us insignificant. To be shut away by insignificance from any of God's intelligences chills us, and we fall back, alas! too easily, to that low range of life which looks for nothing greater than our present objects.

I propose it then, as my subject, to show that the whole spiritual empire of God is homogeneous, that whatever distinctions of era and world and power may exist, they are all such as will merge in a common unity and brotherhood.

This at least is intimated in the words of the apostle. I think it is more than intimated, it is positively affirmed; for if we follow back his thread for a few verses, we find that he is not speaking here of the glorified of our world in heaven, named after Christ in common with us, who are baptized into his name on earth. On the contrary, he is speaking of principalities and powers in the heavenly places, those nameless mighty ones that fill the unknown tiers of worlds. These are distinctly in mind as the subject of discourse, and bearing them in mind he says: "Of whom the whole family in heaven and earth is named,"—language that includes and is by him understood to include all the highest orders of being in the spiritual universe.

Astronomic science has in modern times opened new and more stupendous conceptions of the spiritual universe. The earth is no more a central figure, and the stars its lamps in the sky. Worlds on worlds are reported, their count is innumerable and they

appear to be habitable. What then are we—what figure can we make among these world-peoples above us? Our very faith is throttled by such numbers and magnitudes, and we surrender, it may be, to a kind of conscious nothingness. But what if we discover, as here, that there is a grand law of unity that comprehends as perfectly the minds, as the law of gravity comprehends the matter, of so many worlds,—a law that gives us the property, so to speak, of all the minds, all the histories, all the dignities of the spiritual universe. We then are expanded as much as the world is, are we not? Why then are we oppressed by these astronomic magnitudes? When we find a love in our own hearts that is capable of including in one family of blessing and conscious fraternity all minds, a universal interpreter, a universal bond of fellowship, why not believe in a spiritual universe as easily as we do in a material, and hasten to take possession of both in the name of the Lord of Hosts.

Doing this again, what revelations are we thus to meet in our future life! As we blend with all the great historic minds of the worlds, what facts are to be reported to us, what experiences opened, what histories recited, what wonders of God discovered! And what an opening is there to you here, my brethren, what a bursting away of boundaries, what a lifting of aims, what a license given to hope! That word, *brethren*, just spoken, what does it mean, how high does it reach, what is it but a word of spiritual peerage in God's realm? Know ye not that ye shall judge angels? Know ye not that ye are made kings

and priests unto God? We know not yet what we shall be, but we do know whither we are going. We are going into good and great society. O, that our lives and thoughts and works and character could be such as our mighty hope requires! If we are going so soon to mingle in such high company, company so pure, so mighty, much of it so ancient, how shall we consent to sleep in dulness, how to rest in selfishness? To believe little, to grope and grovel in a life that is buried under things, to be greedy and sharp, to do mean things, to dwell in impure thoughts, and then out of such drivelling enter the great paradise and mingle with the great pure minds! O, it is impossible! They are not going to be cheated by us. They are too old, have too high a sense, know the standards too well, and have put too many devils under chains to be imposed upon by us. We must be ready for the company as it is, ennobled in the same purity, established in the same truth, cultivated into the same love, all genuine, honest, real. We shall be in liberty when we seek such things. We shall want a character finished that can fitly receive these high congratulations. We shall despise everything in us that cannot be respected in the grand society of the worlds. Prayers that do not purify us will not satisfy. Truths that do not assimilate to God will be lies. And a love that does not do things lovely will be deemed, if possible, a greater lie. Contrary to all such figments we shall seek realities, and so be ready as peers for the grand society in which we are to have our place. So let us live and watch for the day.

EXISTENCE CONSUMMATED IN A STATE OF PRAISE *

And after these things I heard a great voice of much people in heaven saying, Alleluia, salvation and glory and honor and power unto the Lord our God.—Rev. xix. 1.

. . . . . .

What I propose is to indicate the true meaning and majesty of praise, and to show that praise, properly conceived, is just that exercise in which our human sentiments are raised highest and our strength in good and blessedness is most complete.

I do not, of course, ascribe any so great dignity and value to mere singing or to combinations of voices in choral ascriptions. And yet I might do even this with just as good reason as I might speak of heaven, meaning the sky and the astronomic altitudes and worlds, as being the residence of the glorified. We are obliged to speak in figure of everything pertaining to the better world, and as heaven is the figure of altitude and place, so psalm, anthem, harps, choirs and the sound of many waters are the figures of celestial praise. And they become figures of praise in the fact that they are modes and views with us of expressing praise. The praise, at bottom,

* Extracts from a sermon preached in the North Church, Hartford, January, 1859.

is a mere state of mind, a swelling of the heart,—in that its reality lies; but song and music are natural means, at least here on earth, of expressing the praises of the heart.

Whatever we praise we do by the supposition enjoy, and our praise of God is in fact the mode and means and vehicle of our enjoyment of him. If we praise a landscape it is our best method of enjoying a landscape; for we do not merely look passively on at such times, but we rally our perceptive and enjoying powers, and go into the praise of it with a zest more positive than we could have in a state utterly silent. So if we praise a man, be it a man of genius, a hero, a deliverer of his country, a saint, a friend, the more heartily or unqualifiedly we lay ourselves out in the praise, the sharper and more vivid is our enjoyment of him. We never praise anything, as the beauty of a child, the graceful motion of a bird in the air, the exquisite finish of some tiniest flower, without calling ourselves into an act of enjoyment,—taking it up to praise it, the praise becomes our enjoyment. And precisely on this principle it is that the praise of God becomes, and is forever to be, one of the best means of our enjoyment of God. In that praise all our most perceptive and receptive capacities are to be opening forever in discoveries, apprehensions, senses of his beauty, truth, majesty, wisdom, greatness and glory. In this praise we do not simply lie down under eternal passivity to let the sense of his perfections roll over us in waves of blessing, but we take the point of highest action or most intense activity and receptivity, where our eyes

are ready to see, our hearts to feel, our tongues to sing, our members to serve, and our whole living personality to glow, in the burning adoration of sacrifice. Joining all our powers to praise the Lord, all our powers are filled with the conscious fulness of joy from him. And the joy we have includes, though we call it praise, every faculty in us that can be made to vibrate with feeling or glow with energy.

We shall also find that praise, partly for the reason that it is a pleasure so unselfish or unalloyed, is the most unwearying of all pleasures. We tire out in study, criticism, advocacy, partisanship, and even in the enjoyment of science, to say nothing of the lower pleasures of the eye and the appetite by which, as everyone knows, we are soon sated. Any kind of exercise or enjoyment which is easily invaded by ambition and the subtle suggestions of selfishness wearies the soul at times and lets it drop into moods of distaste and self-accusation. And so true is this that even supplication itself is often exhaustive; for when the mind is pressing its suit for this and that object of desire however holy or benevolent, the desiring attitude lets in unwittingly motives and thoughts that centre in self. But in praise the whole stress of feeling is outward and upward, and the soul only asks to give out or express something, to extol, adore, cover with glory the object of its praise. The exercise is too simple and single and too completely withholden from returning upon self to allow weariness. The mind, too, is freshened always by that which feeds it; for it is another remarkable fact in

respect to the praise of God that it is always below the measures and qualities of the object, expanding therefore always, and getting strength and swelling in volume by the very training of praise itself.

It is a great fact as regards the volume of joy that may be yielded by the exercise of praise, that it is the only exercise in which we really appropriate and take into enjoyment the infinite. We ourselves are finite and yet we have aspirations and affinities that link us as clearly to the infinite. Indeed it is a kind of necessity for us that our finite and limited nature be complemented and in a sense made infinite by our union to the central good and greatness of God's illimitable majesty. Hence it will be observed, finite though we be, that nothing finite meets our want. We must go over somehow and lay hold of the infinite and claim our property in it, else we are hungry, as in low feeding, and cannot rest. This we may even call the economy of our finite existence; it never gets its measures till it is complemented in the infinite. And exactly this is the office, meaning and place of praise. Praise is the overflow of our joy in God, and we have this joy to overflowing because the sense of the infinite has finally rolled in upon our love,—infinite greatness, goodness, beauty, truth, perfection. We have not comprehended God, of course, in all his depth of holiness and counsel, but we have grasped these perfections, called them ours, taken them into our feeling, and have them to enjoy in a sublimity of blessing the more transcendent, just because they are unfathomable and measureless. O, what a thought it is that

we, as praising creatures, beginning here to thrill in ecstasies of love and worship, have only just come down to the shores of God's eternity to take possession of it and embark upon it, hence and forever to sail away in glorious discovery along the firm continents of his purposes and among the green isles of his love and blessing! What we now call praise is nothing more, in fact, than our voyage into the infinite good and glory begun. And that is a kind of voyage that will never grow dull, because it will be taking us farther into God and his deep mystery forever.

The great misery of sin is that it shatters the internal unity of souls, parts the reason from the conscience and the passions and lusts from both, arms the imagination to raise up fiery desolating wars against control in every part, turns order into confusion and sets all highest instincts and aspirations chafing in mad irritation against each other. Now it is the peculiarity of praise that it electrifies and brings into orderly play all the functions and powers together, and fills them with a common bliss. When I praise a friend, it is implied in the transaction that I not merely think about him, or reason or remember or have sentimental affections or indulge in imaginations that magnify him, but if the praise is to be unqualified and total I gather in all my powers to offer their common tribute. All that I can think of him and say for him and feel toward him is not enough to vent the admiring homage of my love. And if this be true in the lower and merely human ranges of praise, how much more in the praise of

God! How, then, will it be in the full and unrestricted praise of that world where the vision of God is perfect, veiled by no guiltiness, marred by no obliquity? What a noble consciousness of order and health will then come into the soul from such undistracted and full praise of God! The wars of the mind are all over now, the affinities are all in chime, and the whole nature settles into God's own order in the tonic harmonies of praise.

The grand problem of God in the existence of created intelligences is to construct a living temple of them, or, what is the same, to build them into a state of perfect and eternally blessed society. And it is in praise, the common praise of God, that they will most naturally and understandingly coalesce. Multitudes are wont to coalesce and kindle together in the heat of a common praise. Assembled to celebrate some great deliverance or deliverer, in other words to hold a grand festive and laudatory commemoration, no matter who they are or were, how hostile in their public and personal affinities, how unequal their grade of society, how repugnant their manners and tastes, how opposite their opinions, they so far take a common impulse, flow together, understand each other, enjoy each other and kindle in the joy of a common exultation. So in a much higher and more complete sense it will be, when the righteous minds of the universe meet and join their praise together before the Lord of all. They are interpreted one to another by their common bliss of praise. Men who, by reason of dissimilar tastes and temperaments and modes of training, held each

other aloof in a qualified distrust or dislike, become intelligible now when they meet in the common joy of praise. Strangers of the strange kingdoms and worlds, all the unknown intelligences thronging in from the far-off, outlying regions, flow into chime at once and the confidence of a perfect society, by only meeting each other and enjoying each other's joy in the common praises of God. Enough that they are all God's praising creatures; that discovered, they are one forever, even as God is one among them, inhabiting the praises of all their Israels from all their strange worlds. And so the heart, the grand metropolitan centre of the social unity and life, is to be discovered in the unity of their praise. The chiming of their universal hymn holds them in living accord forever. All orders, powers, tiers, realms flow in together, as so many strains of vocalized joy, to respond and blend and waken conscious harmonies and so to become a perfect society in the play of their joyous affinities. The temple into which they are built is fitted and framed together by such affinities, even as the prophet said: "Thou shalt call thy walls salvation and thy gates praise."

It amounts simply to this, that our created minds are made to be orchestras within, vibrating in great feeling, silent feeling if you will, to God, as harps are made for sound and harp-strings to vibrate as the means of sound. Hence also the wondrous musical analogies of the material world, a musical octave set in the atmospheric conditions, even as a prismal octave is set in the colors of light; all woods and metals, strings, glass, India rubber, strokes of

flint, and even the solid, heaven-piercing mountains, are tempered by the Creator to be instruments of music and chime in harmonies of sound. What have we in all these elements that compose the total substance of the world itself, but a fit analogon of the fact that all the spiritual and intelligent creatures of God are made to be one august ever-swelling hymn of praise to the common Lord and Creator? Thus the apostle John represents in his vision, discovering first "the four beasts and the four and twenty elders, having every one of them harps," and breaking out in a new song, "Thou art worthy, for thou hast redeemed us unto God by thy blood out of every kindred and tongue and people;" and then, again, hearing the responsive voice of many angels round about the throne, and the number of them was ten thousand times ten thousand and thousands of thousands saying: "Worthy is the Lamb to receive power and riches and wisdom and strength and honor and glory and blessing." And again, as if the substance of the creation was not yet full of the praise, he adds: "And every creature which is in heaven and on earth and under the earth, and such as are in the sea, heard I saying, 'Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb forever and ever.'" The stops of creation are all out, he means to say, and the grand organ-frame of the worlds is tremulous with adoration, silent or expressed, to the Lamb. . . .

And here it is, on a low scale and in a small way, that we discover how great a thing it is to have had one perfect being living in our world, namely, the

God-man, Jesus Christ, whom, though here he lived in our human moulds and human ranges of life, we may extol and praise and worship no matter how adoringly. And when we do it, how fast do we climb by the greatness of our praise and the greatness of the Lord to whom it is given. What a more than ritual contrivance, too, this incarnate Word and Lord, to reinspire and new-create the world! And yet we need to see even him in the condition of state also, at the right hand of the Father exalted, that our low thoughts may drop out of us, and that we may worship him in the undiminished glory of his eternal beauty and perfection. And then what a thought is it, after our great Lord is thus ascended, that we have at the head of the spiritual universe a grand central Spirit of Life, infinite in all great qualities and perfections, known to all created minds, to be the common joy and praise of all, one too that we have learned to know by his conduct in our human conditions and have received into our feeling by his blessed human charities! If it be something for the worlds to have a Jesus, what is it to all these otherwise random, objectless hearts in the spiritual universe to have a God, high enough, pure enough in excellence, dear enough in his great glory, to support and lift and hallow their eternal praises?

And this is all that is required of you in your conversion to the Lord. It is that you come into the joy and give utterance to the praise, when the object of praise shines full and glorious upon you. Adore the adorable, enjoy the infinite joy, and nothing more is required. And this, forget it not, this

is the perversity of your sin, that you stand off from all the joys of all the praises of the worlds.

My brethren, if you want to know whether the life of God is in you and whether the power of a genuine efficiency is in your piety, ask yourself this question: Do you live in praise? Living Christians are much in the way of praise. They deal in psalms and hymns and spiritual songs, singing and making melody in their hearts unto the Lord. They have come near enough to him to have the sense of him and the power of his beauty upon them, and their hearts break into melody, whether their voices do or not. We have seen, too, that praise is not only a consequence of sanctification, but a cause of it; for that healing of the internal disorder, that pacifying of the wars, that unifying of the distracted members is just what praise is ever working in souls. It is the Christians who are never lubricated by the gladness of praise that have no growth; because their heart also is not really fixed, but only bent a little to God. They are dull therefore and dry, and there is no ring of melody in their hearts. They mope and go along mournfully with sad faces, or they wear a look severe, austere and morbid. They serve God legally, go after him, not to admire and enjoy but to quail in painful dread. If they come to the matter of prayer they fall instinctively to supplicating, and stay fast in it. They desire, petition, ask, beg, entreat, turn the supplication round and round, saying: "Give, still give." O, if they had a heart-full in them of the good God and Christ, how they would break out here and there into a phrasing

of tenderness or the ringing joy of praise! Their prayers would sometimes rise, ere they knew it, into hymns and hallelujahs. Make much of praise. Dare to be in it and full of it. Bring it into your families. Train your children in it and by it. The Moravians feed their children, we may almost say, on praise, and they grow up in it as the nurture indeed of the Lord. Understand, also, that it is not the downcast, dreary, unsmiling, unblessed hacks of duty, if I may use a term so hard, that do good in the world. The Christians that do good carry good along with them, in words of cheer and tokens of happy life, that are evidences for them and the truth. Such the world can believe, for they can see the heaven that is coming in their faces, and hear it in their voices even now. If, then, you have never a Hallelujah, never feel inclined to speak adoringly, never seem to be a harp just waiting to sound, think poorly of what you call your piety. There is certainly not much of heaven in it. And if the grand felicity of the blessed minds and worlds centres in praise, there can be no genuine life in you unless it makes you a praising creature.

O, to be clear of a world full of evils, errors, disgusts, where criticism, separation, avoidance, opposition and argument are the great occupations of life, and to come out into a full praising state, where the soul takes possession of all by enjoyment of unstinted praise! What liberty, what a bursting of boundaries! What fulness of life! Thither, my dear friends, into that glorious land of All-praise let us hasten, in that final reunion to meet. No matter

whether it be sung with voices or reverberated only in the unuttered thunders of our praising hearts,—Blessing, honor, glory, power,—the home and rest of our eternity is praise.

REVELATION *

I cannot close without expressing a sublime hope concerning revelation and the progress of Christian doctrine yet to be realized. This is the third chapter of revelation of which I spoke. First, I showed you the types of nature exalted into terms or figures of truth. Next I showed you the extra-natural types prepared in the Old Testament and exalted into terms of spiritual Christian truth. Next I have to speak of the scientific types or the inner types of nature, which are also to support a higher language and complete the grand system of revelation. When astrology becomes astronomy, when alchemy becomes chemistry, then the disciples agree; because science being over them as law, not under them as opinion, commands agreement. Religious and moral truth is not yet a science, as we see by the thousand opinions warring on every side. But the day is approaching when religion will take the position of a science and command the united assent of all good men. And this will come to pass not by some possibility introduced or found out of expressing truth independent of forms or figures, for that can never be. The day of dogmatism will never come. But it will come to pass through the progress of natural

* Closing paragraphs from an address delivered before the Porter Rhetorical Society at Andover, Mass., September 3, 1839.

science. The first order of language was built on the superficial types of nature. It reflected a flat world, not a solid orb. But now astronomy has hung up the round orb, perfect in its orbit and exact in its mute revelations. Chemistry has dissolved its particles and settled their affinities. Mineralogy has disinterred its crystal forms and squared them by the laws of geometry. Geology has been down into the fiery cave of Enceladus and counted the ribs of the world. Vegetable life has revealed its laws. The beasts, birds, and insects have come into the bosom of science, as they did into the ark. The whole world in short is undergoing a re-survey, in which its inner types are to be revealed. And what shall be the effect of this? Nothing less, I am confident, than that we shall look on religious truth with views as much more settled and clear as we do already on the truths of nature. Every one of these inner types of the world is destined, as science becomes familiar, to be wrought into moral language. And truth, lying no longer in mere superficies, will beam out into a full orb of consistent, permanent knowledge. The inner laws of nature penetrating language will impart laws to it, and it will take an orbit and obey a rule determined thereby. What I here suggest has been already accomplished to a greater extent than many suppose, and for this reason there has never been an age of the world in which moral terms were as determinately held as now. As an example, I may say that love to God is the gravitating principle of the moral universe, and challenge anyone to express the same thought in

language older than the Newtonian system. Besides there is an influence on language apart from this, in the mere principle of association, which makes it certain that when the world begins to think definitely of nature, it will also think definitely in moral subjects, and language will receive steadiness from this source. It is often said that the world has been contending for 6,000 years about religious and moral truth and established nothing. But until within half a century, be it remembered, there has been as much division as loose and frivolous opinion held about nature. Settle the interpretation of nature. Penetrate the solid, bring out the inner types of matter, which is first in order, and the high principles of our spiritual life will come in due time. We may anticipate the day, and we must do it with a joy not to be expressed, when contention shall cease, when men will understand each other, when the good shall be honored, the evil hated, the false discarded; when government will be equity, philosophy truth, religion love; when beauty will walk the earth immortal and the whole temple of being glow with the sovereign light of God's intelligence.

[The address, from which the foregoing paragraphs are taken, was written in great haste, owing to some misunderstanding as to the date of delivery. The author wrote on the cover of the MS. : "Learned on Sunday night that I was to deliver my address on Tuesday afternoon,—only one or two pages written. Monday, shut myself in all day, jumped into the stage at sundown, ink wet, rode all night to Worcester, arrived at Andover just before [the mid-day] dinner, immediately after went in and delivered these crudities."]

OBLIGATION IMPERATIVE

PSALM cxix. 89. (1853.)

How blessed a thing it is to have something fixed, settled forever by God's will and put beyond debate. Here we come away from the rumor of tongues, the rage of disputants, the overturning and revolutions of opinions, and find a point established which no argument or violence can reach, that which suffers no amendment and submits to no assault, whether of malice or of argument. O, I thank God that there is a something undebatable, a throne that will reign, a word that is settled forever, a sovereignty whose will is the determinate order of reason, a shore against whose steady continents the wild oceans of human wrath may beat and upon which they must finally sink to rest! God grant that on these continents of his eternal will our feet may all be set in the firmness of an enduring and settled obedience.

How blessed also is it that what is most of all needful, most practical, most fundamental to character and social order, is most imperative, namely, the word of truth and the word of duty! There is but one truth, even that which was settled in heaven before the world was, and we have nothing to do but simply to find it. Had we only this on hand, apart

from all ambition, all bigotry, all prurient desires of novelty, this and nothing else, how simple a matter and how easy and plain it would be! And the sovereignty of duty is even more simple and direct, requiring no deep search to find it, but coming to us even of itself, to command us and turn us into the ways of blessing. Regarding all holy truth as settled forever in heaven, let it be our only desire to find it, never to invent or make it; and above all let us accustom ourselves to a ready and exact obedience to the sharp and positive sovereignty of duty, waiting to be commanded, walking ever at liberty because we seek the precepts of God and make his statutes our song. As God has a will, let us rejoice in God's will; as he governs in a glorious and peremptory sovereignty of commandment, let it be ours every one to say: I come to do thy will, O God. What kind of life so blessed, so ennobled in feeling, as that which consciously walks in a divine calling, follows a divine appointment, engaged in works and duties that were settled forever in heaven, God's own eternal plan, made up for his servant to be the divine charter of his life. So great a thing it is to live in duty and be commanded by the directing wisdom of God's eternal will. And then, holding such relations to all truth and duty, what firmness and greatness, what springs of peace and blessing are unfolded in a character established in the order of God's law. Society, too,—what were society but a chaos of misrule and wrong, were it not for this imperative rule of law, established in men's convictions! Were it as firmly established in their actions

and the free consent of their wills, what scenes of love and beauty would the earth display! A simple glance in this direction—how much does it reveal, in the gift of God's settled word and law to the world! How much of what is most valuable, most necessary to character and righteousness among men, depends on the single fact that God's imperative will is laid upon us!

HUMAN PERSONALITY

MATT. XXV. 31. (1858.)

It is one of the paradoxes of evil or sin that while it consists in centring everything in self and making everything subservient to our own personality, it breeds a tendency at the same time to sink our personality or even to speculatively deny it. For how could we get anything by sin if we did not serve ourselves in it. And how else could we justify our sin, if we took the responsibility of our actions upon us? Thus we break down even God's law to serve ourselves and then, to parry his condemnation or the dread of it, we hide ourselves, pretending that we are only things after all, not persons.

How great and appalling a matter it is, when rightly viewed, to live! To be a thing of any kind, no matter how vast or, physically speaking, how important, nay, to be the sun itself, is in one view nothing, actually and exactly nothing, to itself; but to be *a person* gifted with the liberty of choice, a power

to do and be and become responsible in terms of eternity for what he becomes, this can be thought of rationally only as a truth most appalling. And yet there is a most inviting grandeur in the thought. Nothing after that in life is mean or low. And we are all put by it very much on the same level. Hence in part the liberty and personal dignity developed under Calvinism, which it must be granted, however much we blame it in other respects, (for it certainly is no law to anyone,) has brought forth a most intense conception of our personal individuality. And the truth took body just here, at the point of a sole, unchurchly, distinctively personal responsibility to God. For this makes everything in us and about us great, and tones all personal dignity and holy virtue up to its highest possible key. So good it is and healthful and manfully invigorating to know and believe, yea, and to always feel that we are every one of us to give account of himself to God. Whole worlds of truth lie here, and fields of holy character spread round, where noblest victories are to be won and highest crowns achieved. Never permit yourselves, my friends, to deny for one moment your personality, never suffer even a pretence that you are only a thing. It is an insult to your dignity, a shame put on your glorious nature, that lets you down to yourself and blurs all that is noblest in the gift of your soul. Be a person, face the judgment, consent to it, and have it as the blessed mark of your high calling to be ready.

GOD'S CALL TO DECISION

LUKE xv. 18. (1851.)

Let this truth be always impressed upon you, that whatever dissatisfaction or hunger, or impatience with self or life, or bad and painful conviction you suffer, there is something to be done called for. As the prodigal began to be in want, muttered sorrowfully over the husks on which he was feeding, reflected on the fulness of his father's house, and, coming at last to himself, decided to arise and go back to his father, so it is in this true parable that we call life—the bitter experience connects with action, which if it do not come as the result of it, you must fail of all the good intended for you in it.

GOD'S WAYS DISCOVERABLE TO PIETY

PSALM cxi. 2. (1850.)

How easy for modern science to cover even the sublimity of the poet with mockery, and make his words a mark for derision! And yet it may be that he discovers more and higher things and enters deeper into the secret of God's works than if he had all the mysteries of science in his power and had nothing else. Nay it may be that he sees and takes into his feeling just that in which all

explorations of science are to have their final issue and their most glorious consummation, precisely that which it is the weakness and pity of all science merely physical that it does not see, and in the pride of its wisdom cannot find. For to know matter simply as matter, laws simply as laws, or even to know the mechanical and physical uses of things and nothing more and higher, is indeed to miss of all that is most significant and loftiest in them. After all, the great thing is that which Lord Bacon proposes, to find the "stamps and signatures of the Creator upon his creatures," not to find simply what the creatures are in themselves. It is to behold the face of the Creator in his works. Thus it is and only thus that they are truly comprehended. True science ends where the holy poet begins, climbing up through experiment and labor of reason into that which faith seizes by a divine insight. The philosopher proves what the seer sees,—God, the inworking spirit of all work, the dominating force of all law, the underlying system of all system.

We must not imagine that because science is last or latest in time it is therefore highest, for it may be that God only designs by it to verify and conduct us more easily to that which is first apprehended by faith, that is, himself—the reality and ground of all realities and the highest possibility of knowledge. So that atheistic science, or that which stops short of God and rests in the mere understanding of things as things only, stays at the alphabet without reading the book, and accepts a medial knowledge as nobler than that of which it is the means.

MORALITY AND RELIGION

PSALM cxix. 9. (1854.)

The impulses in a life of religion are free, inspiring, elevating and akin to all greatness. It is not as when you are goading yourself by instigations of fear, prudence, appearances, rewards. The joy of the Lord is your strength. You live in his divine freedom, because like a gale of life he is wafting you on, raising you to a higher sense of yourself and filling you with glorious impulse from the central heat of his own divine love and character. It is that kind of impulse which neither frets nor wears away your life by the little fumes and tumults it raises within; but it begets in you at once repose and energy. Here is the great and sad defect of any and all mere moral methods, that they furnish no inspiration. They have the same relation to religion that the treadmill has to the foot excursion, or the military drill to the battle. No man is weaker than one that labors at the work of making virtue. He is discouraged by past failures, anxious for such as are future, wants momentum and true fire in all. But where the spirit of the Lord is, there is liberty. And where there is liberty, all the wheels are lubricated in the easy play of its joy. And then it results that there is nothing artificial in the character produced. It has the appearance of a second nature which is not less natural than the first, because it is a growth, the quickening as it were of a new divine life. Being shaped

by no minute self-superintendence, but resulting from the inward devotion of the whole nature to God, it grows outward as it were from unconscious roots in the soul, and instead of appearing to be only a laborious aggregation or piling up of the subject's own industry it reveals a certain divine aspect of health and vitalized unity. The painful thing in regard to all self-created virtue is that it has a look of mockery. It is a mask and not a face. But religion, as a new creating power of life, turns out faces and characters fully organized, having ears of docility and eyes of intelligence and all the lineaments of life's expression.

THE WAR OF OUR DESIRES

JAMES iv. 2. (1848.)

We have no right to allow the desire of anything as for ourselves—I mean, of course, for ourselves as an end. If I desire food or sleep or grace, it is in one view for myself and is desired as for myself. But in another view it must not be as for myself at all. That is, I must not take myself as a centre, out of God, and desire with a desire that terminates in myself. I must desire as being in God and under God and as existing for God. God must be the final end of all my desires, the centre about which they all gather and move. If I want food or rest or light, it must be not as a self-seeker but as a seeker of God. Self-love must not be the hinge of my de-

sires, but they must be hung about the person and the government of God. I must not even desire holiness as a something to be had for my own sake. But I must see myself as in God, and desire in and through the desires of God. Our desires must take their centre in the same manner in God, and flow in the very channels of the desires of God. And we must cease from every desire as terminating in and upon ourselves.

And this it is, I suppose, which some call ceasing to have any desires. Call it rather the beginning to have boundless and divine desires. For though the soul just there comes into rest and imagines that she ceases to desire or think anything in particular, it is because the whole universe of good is in her heart. She rests in God because the full current of God's desires flows in her, and so floating in the full current, as a boat upon a river, she seems to be at rest. If she desired less, then she would seem to desire more; for one desire hovering around self makes more of inward commotion and seems to the soul a more hungry state than a whole Amazon of desire flowing in coincidence with the desires of God. And this it is that tosses and angers the world so painfully, this that makes the wars, tumults, turmoils, envies, and inward distractions of the world, —it is that we have such little desires and these so contradictory one to another. We say that we are too ambitious, too grasping, desire too much. No, the mischief is that instead of one boundless full sweep of desire vested in the fulness of God, we have so many little, petty, termagant desires, that

are hovering as cormorants and howling as jackals about ourselves. So we fret, tear, chafe, each man with himself, and struggle, pull, quarrel with each other. Just as a famine makes men fierce and bloody, so our starveling desires set us all at war with each other. Whereas if our desires were fuller, as full and boundless as God's, therefore one with his, we should have his peace and rest in it, as the drops of a shower all rest in the river into which they fall and flow on with it to the sea.

No one is called in the name of duty or piety to God to extinguish his personality. To have no desires is to be a stone, not a man. To fall into God, and there in literal truth to become inert and cease from all real movement of soul, is Brahminism, not Christ, not Christianity. No one who sleeps in Brahma bears the cross of Christ. For just as a sail flutters and flaps against the cordage when there is no wind, but sleeps in its place when the wind is full, so our little selfish desires keep us chafing and wearing and produce no motion, when the full breezes of the divine feeling sweeping through our spirit would give us rest and motion together. And such rest as this annihilates nothing in us but evil. We exist as truly as before, only we exist in a thousand-fold higher degree. There is so much more of us than there was, that when we look for our former self it is gone, we cannot find it.

It is the very life of the soul to feel, desire, love, to stretch itself out in holy yearnings after all good. Taking its centre in God, it needs to go forth thence in the desire of God and partake the universality,

the immensity of his goodness. Indifference is death, so is all stoicism and, as far as it partakes of insensibility, quietism also.

THE SMALL SAINTS THAT ARE NO SAINTS

MATT. v. 19. (1851.)

When we consider who the Christian is, a man new-created in God's image, born of God's Spirit and raised up to the participation of God's own liberty, when we consider in what grace he believes, and by what secret force of God he is endued for the conquest of the world, we look to see him do great things. His very call is to be a man and be strong, to fill a large place and carry great victories by his courage and devotion. O, if every young believer, girding himself in the true enthusiasm, could go forth and take his privilege and never falter, what a mark of honor would he be to the whole host coming after, what inspirations would he kindle! What is there in fact which a great living army thus raised up would not be able to do?

At this point let me correct a very great mistake into which we often fall. We think and speak of great lapses, scandals, vices, profligate sins, as the only or principal crimes of discipleship. No, far from that as possible, the great, broad, sweeping crime, the crime most desolating and most hateful, I am persuaded, to God, is the crime of not living so as to grow, the crime of being only dwarfs in that which ought to make us heroes. This puny figure,

in which we live and under which we draw away and die, is a kind of standing lie against the gospel. That which ought to make us great in the kingdom makes us neither great nor a kingdom. Is there any greater crime than that which even dishonors and shames the kingdom of God? True, it is a crime of weakness that I speak of here; but there is no so great crime as to be weak and little when God calls us to grow and be strong.

THE CONNECTIONS OF PRAYER

Acts x. 17. (1853.)

All true prayers are immortal, a living power that never dies or goes out, and that sends out its fire into the earth forever after. Had you a sainted father who, you could wish, might still pray for you, left here as you are to struggle in your rough warfare alone, he did and therefore does and will; for whatever he sought of God in your behalf, the odors of the golden vials are still suing round the throne, in fragrant breathings of desire, to obtain for you. It is just as if the Christian ancestors and friends you have among the blessed were making their united intercession for you; for as they are present all with Christ and established there in power, so the righteous prayers they offered are remembered and for their sakes will be regarded.

Consider again the very tender relation of the present to the past, the guilty present to the holy and now glorified past. We are the inheritors of

their prayers, and the heritage is one that enters into all the combinations of causes in which we live. We live in fact embosomed in their prayers. And not only are they winding their cords of love about us in all we experience, but the present counsel of God respects the prayers, letting them distil unseen upon us in streams of blessing from his throne. We know the past but a little way back; all but two or three generations of those who have entered into their glory are strangers to us, we never saw them and perhaps never heard their names. They seem to be quite separated from us, but they prayed for us and that connects us ever with them. Time is nothing in this count, time never kills a prayer. A thousand years no more separate them from us than the four days separated Cornelius and Peter. Neither is it anything that they are in heaven and we on earth, any more than that one man is at Cesarea and another at Joppa. God holds connections still between us, and all their prayers for us are a heritage laid up for us before him, and a power descending in holy streams of history upon us, to water the desert in which we live and make the trees of healing blossom round us. We come into the world not as a vacant world, but as a temple filled with prayers and golden vials that exhale the spirit of the just. God remembers us for the godly fathers' and the godly mothers' sakes. They were his friends and, for the sake of his friends to whom he is ever faithful, he will cherish still their children of the coming generations and will keep them environed with his blessing.

In this manner everything we know here on earth

is intermixed with good men's prayers and flavored by their fragrant odors. Even the most common things which the past has prepared for us by so many ages of industry and heroic sacrifice, the structures, institutions, laws, inventions of art, discoveries of science, works of genius, objects of beauty and scenes that gladden the eye,—all these have some kind of second baptism on them from the prayers of the past. Nothing stands in the same relations that it would if holy men had not lived here before us, breathing out their prayers and sending up to God through the air that bathes our faces the fragrant sighs of their petitions. As the bodies of the dead generations moulder back to dust in their graves, and the green earth looks more green upon the beds where they sleep, so in their sighs and godly petitions there is a living power entered into the world they have left behind them, to be a fertilizing grace in its bosom.

SPECIAL PRAYER

JOHN xiv. 13. (1849.)

Notice how this ordinance and exercise of particular prayer will affect the redemption of the fallen desires. In a soul under sin the desires are in total disorder, impatient, sour, corrupt, turbulent, producing a kind of frenzy by their ungoverned and malign activity. At the same time they are narrowed and dwarfed and corrupted, they are made little, meagre, selfish and mean. If then the soul under sin is to be redeemed, the desires must be. They

must be purified, softened, elevated, brought up into union with truth, reason and God,—in this manner harmonized. They must also be enlarged and spiritually ennobled; for great wants, such as yearn after the best and noblest and purest things, are the first essentials of all true spiritual greatness and character.

See, then, how beautifully all this is wrought in us by means of prayer, as an article of God's redemptive economy. Here we are invited to come to God with our desires and offer them to him, and if they are worthy, if they accord with the highest goodness and reason, he declares that he will give us what we ask for. And so he is training our desires into coincidence even with his own, teaching us to have pure desires, such as are unworldly, unselfish, merciful, patient, such as by their essential goodness, volume and vastness partake even of a divine quality. The whole process of prayer draws in this direction; it is an appointment admirably planned to effect a redemption of our fallen desires, to elicit and nourish such as are good, to fine away such as are evil and fallen, and so at last to deliver us completely from the sad brood of shame that sin has gendered in us.

And then, as our desires are redeemed, so or by the same process of prayer are we brought into a closer and more conscious as well as more practical union to God. For the desires we have, when they are pure and right, are so many ties or filaments, connecting us with the person of God. And God endeavors in the spiritual economy of prayer to multi-

ply these filaments and knit us more immovably to his throne. So he says, "Ask and ye shall receive," provoking in us all kinds of merciful and good desires, that by these he may draw us to himself in closer ties of mutuality, of want and benefaction. In this manner he lays even souls and churches on us as spiritual burdens, under which we may go into struggles of conflict and holy wrestling before him, and thus be made to gravitate with all the force in our nature toward his own person. And in this manner, as new desires are issuing from our hearts, he is winding them ever as new filaments of want and dependence round his throne.

He listens to the very breathing, so to speak, of our souls, becomes himself the spring and life of our desires, and so infuses himself into us by the double mercy of both shaping and feeding our desires, that we seem to have our life only in and upon his goodness.

HALF CONVERTED

MATTHEW xii. 44. (1857.)

How honorable a thing it is for religion that it proposes not to empty but to fill! Some of you are looking on it perhaps as a mere privation principle, and it really seems that you cannot make the choice of it or hope to stand fast in it because you cannot endure so great privation. It will make your life a desolation or a desert, and how can you ever be content with it? No, you never can be if that is the true meaning of it, as it certainly is not. Glo-

riously different from that is the true gospel idea. It undertakes to fill all souls that believe, even up to the brim of their capacity. It is no mere privative grace, but a positive, and counts nothing really done till the poor sad soul of sin is full and free. It is no taxation principle, but a principle of bestowment, and its measures of bestowment are the measures of Christ and of God,—length, breadth, depth, height, more than we can comprehend or know, a fulness which is all the fulness of God.

And this, my friends, is the true conception of God's meaning in this new life to which we are called. We are never to be straitened in it or scanted in the soul-food of our naturally hungering mind. We meet the discovery in it of God, rest in the peace of God, drink of God's unthirsting fulness, leap up in the joy of God. We are to be strong, and that everlastingly. Our capacity is to be brimming full, and not only so, it is to be carefully expanded or enlarged. Strange, O, strange indeed that we go starving as we do, when God's high purpose and calling for us is so very different! These blessed, everlasting possibilities! In these green pastures and beside these still waters, which are God himself and God's own love, we need never speak of dryness again, or hunger or the defect of any real satisfaction. Our very feeding is peace and our peace is like a river; and as rivers do not halt in their courses because their attractions keep them onward, so may we be drawn after God unceasingly, even as they are to the sea, because the currents of our inclination are thitherward and the fulness of our life is there.

THE GOOD WINE LAST *

And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now.—JOHN ii. 10.

The feast master notes a remarkable distinction here. According to the custom of entertainments, the host arranges to set the choicest wine before his guests when their taste is fresh. Afterward, when it is blunted or disguised by one or two draughts, he gives them any poorest product of the vintage and they do not know the difference. But here the good wine is kept till the last, as if it were even a design to symbolize the ascendancy of some other law. Instead of beginning with the guest as if he were a man, and finishing with him as if he were,—no matter what—another and more honorable kind of hospitality is observed: that which symbolizes an ever-sharpening relish, a growing appetite, a continually ascending capacity of enjoyment.

The immense reach of the subject here presented may not be at first view apparent. And yet there are few of you, I presume, who have not sometimes thought of the intense significance of our wants, and how much they have to do with our advancement in all matters of condition, culture and happiness. You have remarked that the people who have the greatest wants are commonly most advanced in con-

* The sermon from which these extracts are made was probably written about 1853 or 1854, date not given in the MS.

dition or, to state the real paradox as it is, are commonly richest. Thus if we take a savage people or a people who have lived the life of a herd, such as those who have grown up in slavery, the first thing to be done with them in raising them is to give them wants; for as soon as they take up the civilized wants, house, dress, furniture, a table, property, neatness, order, good manners, character,—as soon as these become wants the great obstacle to their civilization is surmounted. Some kind of appetite is needed. I use the word here in its largest sense, as the previous condition of all application, character and progress; and there can be no such thing as an eternal growth or amplification unless there be some appetite or want provided to lead on the cause and swell the impulse of a progressive eternity.

Here again you see how much is at issue in the subject; for if it be true that the world wears out the appetite which it feeds, and religion keeps it up in a state of eternal expansion, it is very clear that we strike a distinction here on which everything valuable in the grand experiment of our existence is at stake. If religion makes an eternal appetite, it is everything; if the world must take the good wine first or lose it, then it is nothing. And here we discover plainly enough at a glance how it should be, if the mortal state is mortal and preparatory to another which is immortal. In that case, as the body is a mere thing or vehicle taken up in transit, it should be a thing under limitations of time in all its faculties. It would be a great hindrance to its uses if the appetites were insatiable and exhaustless. It

should therefore be adjusted so as to have a short lease in all its pleasures, and so that if it is fresh at the beginning of the feast it will soon be cloyed and come to a full period in its relish of the viands tasted. The organs too should manifestly be tempered so as not to increase in their fervor of enjoyment or the intensity of appetite as age advances; but their force should be gradually blunted rather and worn away, and their stimulations less and less keenly felt, that the body may fall as it were into a secondary place, and the soul, now fully launched, become the forward interest. The flesh should be sobered, blunted and finally weakened, that the mind may be sharpened in its immortal appetite and made more and more distinctly conscious of its immortal wants. The body should be as the blossom that dies and falls off, while the fruit is setting and the eternal growth beginning to swell in its place. So, I say, it should be, on the supposition that we are in the body as a temporary experiment. And then it should follow, after the body is finally dead and separated, that there is an endless appetite prepared in the soul, one that will never be cloyed or sated, but will be eternally increasing in the intensity of its stimulating force and thrusting on the soul to greater works and higher enjoyments. So I say it should be, in case our view of life and its errand be true. What, then, are the facts?

The organs of taste or the mere bodily appetites are sharper first, sharper in youth than in age, sharper at the beginning of the feast than at the end. But how different is it with us in the matters of the

mind. Study makes an appetite for study, knowledge for knowledge, discovery for discovery. Every taste is intensified by exercise. Culture makes some higher culture a want, enlargement starts a longing to be enlarged. Truth never wears out the mind or diminishes the appetite for truth. Honor does not weaken or cloy the desire of honor, but makes it even a necessity. Beauty, having stolen into the soul and smiled upon it, kindles a sacred enchantment which is never dissolved, but grows more powerfully year by year. There is no necessity here to give the good wine first, for the relish grows and every scene or object that ravishes the mind only prepares it to the higher ravishment of that which is a higher charm. So it is with the pursuit of justice or of purity, so with the experience of benevolence and of liberty, so with the enjoyment of music, painting, poetry. There is nothing in the world of mind or feeling or taste which does not rouse a new degree of appetite and make men capable of a new intensity of pleasure, through use and exercise and pleasure received or awakened. In all which it is seen that as we approach the domain of religion, for in one view these are all included in that domain, we discover what may be called, as regards the mere body, an inverted order of appetite. For as that is under a law of decrease, so the soul in all these fields more properly its own is under a law of increase; not sated or cloyed by indulgence, not worn out or blunted by use, but appetized, if I may use that word, more and more intensely, growing by that which feeds it.

But not to remain longer without and at a distance from the truth, let us come into the very matter of experience itself. What man ever found that his want of God was blunted or diminished by the possession of his friendship? Who that has been taken with the honor and confidence of God has been finally sated by it and ceased to have the appetite? When has the communion of God satisfied or worn out the capacity of communion? In what Christian bosom has the hope of the life to come drugged the mind and turned it away from its heavenly anticipations? And when a Christian has been faithful to Christ, doing and suffering all things for his sake, in what single instance has Christ ceased to be the passion that he was, in what has he not become a holier, deeper passion, filling and firing every aspiration, aim, power, purpose and work of the life?

And so it is universally, as everyone knows who has any experience of religion at all. The more we pray the more we want to, and the more necessary prayer becomes. The more we love the more we can, and the more we are impelled to it by the sacred joy it gives. The deeper we go into God's truth, the more insatiate is our longing for it. The more identified in feeling we are with God's honor the more necessary it becomes to us. The more we hunger and thirst after God, and indeed the more we are filled, the vaster hunger and the deeper thirst have we as capacities for a joy so exalted. Everything we do in God's service becomes a taste, a want, a passion. Appetite is kindled every hour by the duties and the joys received, and so the ability to be blessed

is all the while increased. We nowhere take the best first and finish with that which is poorest; but we have a relish for the best things continually growing in us. The stimulus of the eternal appetite grows strong and the divine affinity grows clear. We are more eager not less, and the impulse by which we are moved gathers volume and momentum by the movement made. We can see, in short, as plainly as we can see anything, that the order of Cana holds good in everything Christ does for us. He makes us capable always of something better and keeps our holy appetite continually sharpening, so that we may have our best last, even to the end and forever.

PART IV

MISCELLANIES

A MARRIAGE CEREMONY

[To the Guests.]

When Jesus was called and his disciples to the marriage he gladly met the call, and there began his ministry and his acts of power. Thus also are we here assembled, to be witnesses after him of the pledges this man and this woman are now to make to each other, and to set them forth in their new estate of wedlock by our prayers and Christian greetings.

[To the Parties.]

This rite of marriage in which you twain come now to be united, as in bonds of religion, is the first and oldest rite of the world, celebrated in the world's beginning before God, the Creator, himself sole Witness, Guest and Priest. And what it then was, it now is; marriage has never fallen, but is what of Paradise lives over, continued still by God, to soothe the troubles and comfort the sorrows of our broken state. This it will be to you, if you have it in your hearts to beautify and sweeten it by your tender assiduities, your mindfulness in little things, your patiences and sacrifices of self to each other. All which I charge it on you here in God's name to remember; which also, as you will ever pray for, yourselves, performing faithfully your vows, you will now join your right hands.

[To the Man.]

Will you (A. B.) take this woman whom you hold by the hand to be your wedded wife; promising to keep, cherish, and defend her and to be her faithful and true husband so long as you both shall live?

[Response.] I will.

[To the Woman.]

Will you (C. D.) take this man whom you hold by the hand to be your wedded husband; promising to adhere unchangeably to him in all life's changes, and to be his loving and true wife till death divide you?

[Response.] I will.

[For the Ring.]

Here the man should give the ring to the minister.

Forasmuch now as the husband is the head of the wife, imparting unto her his name and receiving her into his care and providence, I give you this ring [giving the ring to the man] that you may place it on the finger of this woman, as a token that in troth you so receive her.

Here the ring is placed and held.

Thus are *you* to compass about her life with strength and protecting love.

Thus are *you* to wear this ring as the enclosing bond of reverence and dearest faith, both fulfilling the perfect circle of duty that makes you one.

[The Pronouncement.]

In the name then of Jesus Christ and before God and these witnesses, I pronounce you husband and wife. What God hath joined together, let not man put asunder.

Prayer is now offered, followed by

[The Benediction.]

And now may he who walked in visible converse with the first human pair in the days of their innocence; and he who coming in sorrow made the marriage feast to rejoice by his miraculous ministry; and he who dwelling in your hearts can make your house a habitation of love and peace,—the Father, Son and Holy Ghost be with you evermore. Amen.

A GROUP OF LETTERS

To His Children.

SARATOGA, July 15, 1839.

DEAR L.,—I thank you very much for your sweet little letter. If you learn to read and write, you will be able very soon to write me little letters with your own hand. I hope you are learning very fast. I shall be at home in just a week more, and I hope you will be so good all the time till then that your kisses will be very sweet to me. Good children, you know, give sweeter kisses by a great deal than bad ones. And God, my child, you know, will help you to be good if you wish to be. He has given you a good mamma, and a sweet little home, and a yard to play in, and everything to make you good and happy. Your father loves you more than he can tell you, and sends his thoughts away in the night into your chamber where you sleep, and prays God to bless you. Good-by, my child! A kiss.

YOUR FATHER.

VERMONT, 1840.

DEAR L.,—I told you that I would write you a letter, or a part of one. I have been looking out on the way to see if I could find any little L., and I have

seen only one that was at all like you. I did see one little girl-face at the window that was so like you that I really wanted to kiss her; but I concluded not to stop the stage for it, and perhaps she would not have been willing if I had. Besides, it was not you, and it would have done me no good. I hope you are as good as you know how to be, and that is very good indeed. I hope you will pray for your papa that God will keep him safe and show him what is his duty. So good-night. Your dear papa,

H. Bushnell.

Brockport, August 16, 1842.

I should love, in this quiet, soft hour, to creep in upon the repose of the children, and go round from face to face as a night-elf, lighting softly on their lips and stealing the kisses. You should wake in the pleasant morning, and should not know what makes you all so happy—the gentle half-dream I might stir in your heads—stir, but not enough to make you recall it. Take care now, all of you, L——, the little wheelbarrow gentleman, and the tiny-voiced lady that shouts "Papa" so musically,—one and all, take care, lest one of these nights there should be a thief among you. Cover your blessed faces, lest the night-bee should come without a buzz, feeling the flowers all over with his honey-tube, and robbing them when they do not know it. Stop the key-holes, bar the shutters, and burn a good strong light, for light, they tell us, is the greatest terror of thieves in the world.

HARTFORD, July 23, 1843.

MY DEAR CHILD,—I have been meaning for a long time to write you a letter, in return for the one you were so kind as to send me, but I have been so full of business since I came back that I have hardly been able to find time to sleep. I delight to hear of you often, as I do through your friends, and especially to hear that you are doing so well in every respect,—attending earnestly to your studies, employing your time carefully, and doing what you can to win the esteem of your good friends and companions. Which do you think makes parents happiest, —to hear that their children are happy, or that they make others so? to hear that they are praised, or that they are good? to hear that they excel others, or make friends of them? And what do you think they love to hear most of all?

My dear child, you are growing up into a woman very fast. I have a great desire that you should endeavor to make yourself the best and loveliest of women, to have a wise character, a gentle heart, pure and simple manners, and, in a word, be such that everybody will be your friend.

I went, you know, to the great celebration at Bunker Hill, and there I saw a great many more people than you ever saw or thought of. It was a very noble sight to see so many people, and not see a bad-looking, wicked man among them. I saw a great many thousand little girl-faces there, too, from every window and balcony and roof and door-stone, all glistening with delight, swinging their white ker-

chiefs, and saying right out by their joyful looks that they thought we had the best country in the world, and that that was the happiest day.

Your own father, HORACE BUSHNELL.

GENEVA, October 6, 1845.

MY DEAR CHILD,—Your mother has said to me once or twice that you were preparing a letter for me. I should be most happy to receive one as good as you can write,—partly because I love you, and partly because it will do you good to compose it. I have thought many times of the possibility that I may never see you again; in which case I should wish very much to have left you a father's message and counsel; and it is this, in part, which moves me to write to you now. I expect of course to see you again after a few months are past; but you know, my dear child, that we are certain of nothing in this world. How much I long to see you I cannot tell. No earthly prospect is so bright to me as to be once more in our pleasant, happy home, where I may hear the voices of my dear children, and see them gathered at our simple table, saying Father and Mother as before I left them. I think of you at night; every child and family calls you to mind by day. I tell the French people and the German people by signs,—for I cannot speak their language,—that I have three daughters at home,—one *so* long, another *so* long, and another *so* long. The fathers and mothers I find will understand me, for they know how fathers and mothers feel, and they show by their smile of sympathy how quick they are to

catch my meaning. Your dear mother tells me that you are now at your studies at home, and are doing well in them. This I rejoice to hear. I want to have you get a good knowledge of Latin and Greek, and then of French and German. The very first day that I went out in Geneva to call on a gentleman, two lovely daughters were interpreters between me and their mother. They spoke English very well indeed; and it gave me so much happiness, as a lonely stranger unable to speak their language, that I could not but wish that my dear daughter might be able hereafter to make somebody else as happy as they made me and thus repay my obligations. You are now precisely of the age to study, and there is nothing I so much desire for you on earth as that you may have a truly accomplished mind and character. I do not wish to excite in you any wrong or bad ambition, and yet I wish you to feel, as you grow up, that you are not doomed to any low or vain calling because you are a woman. I have no son upon whom I can lean, or in whose character and success I can find pleasure. God, you know, has taken away the one that was so dear to us all. Therefore I desire the more to have daughters whom I can respect, and in whose beautiful and high accomplishments I can find a father's comfort. You cannot be a soldier or a preacher; but I wish in the best and truest sense to have you become a woman. This you cannot be without great and patient cultivation of your mind; for neither man nor woman has any basis of character without intelligence. You must be able to maintain intelligent conversation;

and this requires a great deal of intelligence of every sort, and the more in a woman, because she must not seem to be book-wise and scientific as men may do, but to have her fund in herself, and speak on all subjects as if she had the flavor of all knowledge in herself naturally.

But if intelligence is necessary to make a fine woman, other things are quite as necessary. Her mind and heart must be perfectly pure, as that of infancy. She must be the very expression of modesty, and without the least affectation in her manners. Here the best rule is always to feel beautifully, and she will act beautifully of course; whereas if she undertakes to fashion her manners by rule or to copy others, she will as surely be stiff and affected. As to her looks, she will look best if she is never conscious that she has any looks at all, provided only that she has enough beauty and refinement of feeling to clothe her person out of it; for dress itself is never happy or becoming if it is not the natural clothing of a lovely spirit. As to temper, a woman should never seem to have any. A sharp temper pricks through the garment of softness, and it seems to be only a covering of thorns, of which the observer will be duly cautious. She ought never to vent or entertain a harsh judgment of others, but to cast a mantle of sweetness and charity over all she looks upon; for harsh judgments savor of passion, and imply a kind of grossness which is unbecoming to a woman. Study contentment, look on nothing with envy; for it is half the merit of a fine woman that she can bear so much with so beau-

tiful a spirit. The bright side of life is in her; therefore she is to make adversity and loss smile by her patience. The angel who comes down to cry peace and good-will to mortals must not fret himself because there are clouds in his way; and if his locks are wet by the rain or singed by the thunder, he will not justify the beauty of his message if he is not able still to smile and to sing.

Do nothing to excite admiration, for that is the way to excite contempt, and what is more to deserve it. The woman who flatters and fawns and studies her methods to attract the admiration of others seems to ask for it, and in asking to confess that it can be gotten only by means that are without the scale of merit. The humblest flower is never so unwise. It gives out its colors and sheds its fragrance in the air because it has the secret stores of color and fragrance in its sap, and not to please some casual observer. Above all, the fine woman must be unselfish. We demand that she shall seem to have alighted here for the world's comfort and blessing, and all the ways of selfishness are specially at variance with her beautiful errand.

I have said nothing thus far, my child, of what is the first and radical ground of security for all that I commend; namely, that a woman should be a Christian. Her character should be the very blossom and flavor of piety. No goodness or beauty is truly natural which is not the flower of this germ in the soul. Most men agree that a *woman* ought to be religious, in which they say more than they think, both for woman and for religion. What is that without which

the most perfect loveliness cannot be made to subsist? And what is she whose character can be finished only by assimilation to God? To be conscientious in duty, to go on errands of charity to the poor, to have the passions laid and the temper sweetened by a habit of prayer, to draw from the fountain of truth that truthful habit which expels all affectation and makes a creature at once confiding and worthy of confidence,—this is the soul of all that enters into a woman's accomplishments; and without this her accomplishments must want a soul, which is the most grievous of conceivable wants. Therefore I am anxious, my dear daughter, that you should begin the Christian life now and grow up in it. If I have proposed to you something angelic in the model of a woman, I am far enough from believing that any mere self-cultivation will enable you to reach it. Such is man and woman, such all human nature, that only grace can raise it into beauty and true goodness. Man is not so good or susceptible to good that he can fill out the ideal of goodness without proximity to God, or drawing himself up to his mark by the assimilating power of God's love and communion. Besides, I do not see that there is anything angelic in the earthly lot of either man or woman, unless that in the midst of much deformity and sorrow he may aspire to be an angel.

In a few years, my child, I shall probably leave you and the world together. I know not what roughness may be in your lot after I am gone, or what wrongs and sorrows may fall upon you. And you must bear them as a woman. Your victory too will

be a woman's only—the victory of patience, purity and goodness. God only can be your sufficient defender and upholder. And if, when all these earthly trials are over, I am ever to greet you in a better world, it will be only because we are sanctified by the spirit of God, and forgiven through his Son. Be it, then, your first thought to be religious. Let your childhood be religious, your girlhood and thus your womanhood, your whole life and thus your death and all beyond.

I took up my pen not knowing that I was going to write you such a letter, but I had nearly finished before my candle burnt out. The language and the sentiments, I am aware, are often beyond your age. But your mother will interpret them. In the meantime, as you grow older and more cultivated you will be able to see their meaning more perfectly, and, I hope, to respect them and value them more highly. I wish you to keep this letter as a father's counsel. It is written partly for the future. Perhaps when I am gone it will be the dearest remembrance I leave you. To God, my dear child, I commend you; with him I leave you. Farewell. Your loving, but not your best nor only Father,

HORACE BUSHNELL.

MY DEAR LITTLE M.,—You say that you, too, want a letter from papa; and a little one will do, will it not?

And what do you think are the sweetest violets, those that grow in the garden, or those that blossom in the heart and face of a good, little, loving child?

When your dear father hears that you talk of him and remember him in your prayers, asking God to keep him and bring him safely back, there is no flower so bright or sweet as that.

God bless you, my dear one, and keep you from all that is wrong, that you may always be the violet to your father.

HARTFORD, January 17, 1848.

MY DEAR CHILD,—You can hardly guess how much we miss you. When our little circle is gathered round the parlor fire at evening, we all take turns in saying, perhaps breaking silence to say, I wish now dear L—— was here. And the children ask moreover how long, how many months will it be before she comes home? And then I see how their souls are stretching and working after the measures of time, contriving in themselves how long a month is, and how long these months will be. Well, it is a blessed thing for them to know the measures of time through their affections,—how much better than to learn its measures through expectations of pleasure, appetite, or any selfish good. If we all had our clock in our hearts, measuring off our days by the love we exercise to friends, to mankind and to God, we should make a friend of time also. We should live in fact a great while longer in a much shorter time.

I have been greatly pleased, my dear daughter, by the spirit of your letters, because I think I see that you are earnestly desirous of improvement. I hope, meantime, that you will be turning your

thoughts to religion and to God, as well as to your studies. You have been religiously educated, and you are come now to an age when you must begin to be more responsible to yourself. Our prayer for you is, every day, that God would impart his grace to you and draw you on to a full choice of himself, and perform the good work which we trust he has begun in you. This would complete our happiness in you. I would recommend to you now that you set before you, as a distinct object, the preparing yourself to make a profession of the Saviour. Make this a distinct object of thought and of prayer every day. And do not inquire so much what you are, whether truly a Christian in heart or not, as how you may come into the full Christian spirit, to become unselfish, to have a distinct and abiding love to Christ. Unite yourself to Christ for life, and try to receive his beautiful and loving spirit. You will find much darkness in you, but Christ will give you light. Your sins will trouble you, but Christ will take away your sins and give you peace. Pray God also to give you his Spirit, and do not doubt that his Spirit will help you through all difficulties. In all your duties and studies, endeavor to do them for God and so as to please him. Make this too your pleasure, for assuredly it will be the highest pleasure. It may not so appear at first, but it will be so very soon. Nothing, you will see in a moment, can yield so sweet a pleasure as the love and pursuit of excellence, especially that excellence which consists in a good and right heart before God. And you will be more likely to love this work and have success in it,

if you set before you some fixed object such as I have proposed.

We gave you to God in your childhood, and now it belongs to you to thank God for the good we have sought to do for you, and try to fulfil our kindness by assuming for yourself what we promised for you. We feel very tenderly toward you, and we know that you love us; and Christ loves us all more than we can love each other. We are a very happy family, and if we are all one together in Christ, it will secure our happiness in all future time. No pleasure will be marred, and no blight will ever come upon the satisfaction we have in each other. May the good Spirit of God, my dear child, guide you in your absence from us, be with you daily and assist you to be wise. May every day be a happy day, because it is passed under the smile of your heavenly Father.

Your loving father, HORACE BUSHNELL.

To a lady who had broken her right arm, and who had written to Dr. Bushnell in some mental distress asking for guidance.

HARTFORD, October 23, 1862.

DEAR MADAM,—I was very glad to receive your kind left-hand note, and would like to give you a right-hand answer, that is, what they sometimes call the right hand of fellowship, or something like it. I have thought of you many times and often, not exactly with commiseration, God will save you from the need of that, but with tender sympathy for your hard lot. And yet, when you are able to say that

"your Lord permits you to come near to him," I cannot think that anything has befallen you which you will not be able to bear, and that with a song.

You imagine that God has a controversy with you because he afflicts you. Rather say or conclude that he has a friendship with you. Why should you be trying yourself with a torturing question whether you have not grieved the Holy Spirit, which I understand is the meaning of your inquiry. Hard work will you have to get any torment out of that dear text. The exhortation of it is not, do not anger, do not provoke, do not stir the resentments of the Holy Spirit; but it is, do not grieve, etc. It appeals to your delicacy, your justice, nay, to your friendly respect, and that upon the ground that you are like to make a wound and occasion the suffering of goodness. And have you never observed this, that when a friend is grieved, he is just as certainly not shut up or averted from you; just as truly a friend as before? Suppose, then, that you have grieved the Holy Spirit, and I am afraid you have a good many times, he is yet only grieved, and that will not harm you, though it ought to break your heart.

Is not a friend who has been grieved by another, just as truly a friend, just as close in feeling, just as ready to bless, and only as much more tender as he is more afflicted? If he were angry, exasperated, it would not be so, but as certainly as he is grieved he is drawn, stands fast, loves, cherishes, waits to find the opportunity of friendship.

Taking the exhortation thus, it will not hurt you I am sure, it will only break and dissolve all that is

most intractable in you and prepare you to the dear revelation he is always waiting to make. May God give you always just this heavenly comfort of knowing the heavenly Comforter—a Spirit that will not be more than grieved, never turned away by the poor human faults you discover.

The patience of hope be with you.

Truly yours, H. B.

To a friend who was critically ill.

HARTFORD, April 2, 1866.

MY DEAR MRS. E.,—I hear that you are in a suffering way and that a cloud is over your prospects of continuance. If so, I am sure that there will be no cloud over your heart and the longer, better prospects of your Christian expectation. It is a very great thing to leave this world, and yet I cannot think it a specially frightful thing. True, we make a plunge into the unknown, which is so far appalling, and yet even that is somewhat of a fiction. We do know a great deal about the matter after all. We know Christ, which is to know pretty much everything; we know what he is and can be to us, so that if we knew all about the city and the river and all the paradisaic figures it would not add much to our knowledge. It comes indeed to this, that our plunge into the unknown is plunging into a sea of knowledge —the same we have been sailing in before only in a coasting way. May God be with you and help you to be lifting your sail gladly. With much love, I am

Yours in Christ, HORACE BUSHNELL.

APHORISMS

[Some years ago a little collection of brief and pithy sayings from the published books of Dr. Bushnell was made by his eldest daughter. The editor of these papers has taken up the task of selection, with an attempt to make it more systematic and complete. In so doing the very wealth of material has proved an embarrassment, and the difficulty of choice greatly increased as new fields of research were invaded. For instance, in the sermons, it seemed a duty to choose not only those sentences which might best illustrate the condensed thought and faculty of terse expression of the author, but such as would urge home most faithfully his religious lesson. And place must be found not only for the phrase of rugged vigor but for that which breathed tenderness and love. In the theological books the march of the argument must be studied and illustrated. The simplest task was in making selections from the three books of Literary Varieties, which, treating of subjects more secular, have freedom for the boldest and most pregnant speech, rich in compact suggestion. Occasionally it has seemed well to admit a longer paragraph in which the thought was more expanded, simply as a rest to the mind of the reader. The best use of these aphorisms will be when one at a time is chosen and separated from the rest as a subject of contemplation.

To a number of *The Congregationalist and Christian World,* published June 7, 1902, and devoted especially to studies of Bushnell by several authors, Dr. T. T. Munger contributed an interesting article on "The Aphorisms of Bushnell," the opening paragraphs of which furnish a fit introduction to this collection. He says:

"If manners make the man, style reveals him. This is specially true of one whose whole life is devoted to writing. Whatever one does habitually comes at last to wear the imprint of his thought, and to measure the degree and intensity of it. In a man of so wide a range as Bushnell there will be a corresponding play of style. The prevailing note in his thought was undoubtedly a passion for God; and along with it was an equally dominant sense of nature, every form of which was 'an analogon of the spirit,' or a door opening into God.

"It was inevitable that there should be found in his writings a large amount of what is termed 'wisdom-literature'—aphorisms, pithy phrases, that garner the wisdom of years and condense it into a sentence; or momentary glances at truth in rare moments, forever fixed by sentences that reflect them. Every writer of genius has something of this happy gift; the plodder goes on without it. A volume could be gleaned from Bushnell's writings that would fall into this category."]

FROM "WORK AND PLAY"

The best suggestives are the humblest instances.—Page 9.

No creature lives that must not work and may not play.—p. 12.

Work is activity for an end, play activity as an end. —p. 13.

To be good or true for the sake of some ulterior end is the same as to value goodness and truth second to that end, which is the same as to have no sense of either.—p. 13.

Purity forced by self-restraint or maintained by mere prudence argues impurity.—p. 16.

True purity, that which answers the perfect ideal, is spontaneous, unfolding its artless, unaffected spotlessness in the natural freedom of a flower. It could not defile itself without an effort.—p. 16.

All that is best and highest is freest, and joyous because it is free.—p. 17.

What we call pleasure is commonly but another name for work, a strenuous joy, a laboriously prepared and therefore wearisome happiness.—p. 20.

The true hero is the great wise man of duty.—p. 25.

Genius is that which is good for play, talent that which is good for work.—p. 29.

If geniuses are born, as we sometimes hear, they must yet be born again of study, struggle and work. —p. 29.

Inspiration sought is inspiration hindered.—p. 29.

No man makes a breeze for his vessel by blowing in the sail himself.—p. 30.

All the giants of inspiration are sons of work.—p. 30.

Humor is the soul reeking with its own moisture, laughing because it is full of laughter, as ready to weep as to laugh.—p. 31.

We shall find that a certain capacity of elevation or poetic ardor is the most fruitful source of discovery. —p. 35.

Religion is the only element of perfected freedom and greatness to a soul.—p. 39.

Religion is the only sufficient fertilizer of genius, as it is the only real emancipator of man.—p. 41.

Music and rhythm are the natural powers of order and crystallization in the social life of all moral natures. —p. 42.

[National wealth] consists in the total value of the persons of the people.—p. 51.

Wealth is but the shadow of men.—p. 54.

In what form is wealth to be laid up, but in the personal quality and value of the people?—p. 56.

Who shall respect a people who do not respect their own blood?—p. 56.

It was in keeping that Pan, who was the son of everybody, was the ugliest of the gods.—p. 63.

It is in the open air, in communion with the sky, the earth and all living things, that the largest inspiration is drunk in and the vital energies of a real man constructed.—p. 65.

Genius is but an intellectual faith.—p. 67.

Piety to God and piety to ancestors are the only forces which can impart an organic unity and vitality to a state. Torn from the past and from God, government is but a dead and brute machine.—p. 67.

Law is uttered by the national life.—p. 68.

A national literature consummates and crowns the greatness of a people. The best actions and the highest personal virtues are scarcely possible till the inspiring force of a literature is felt.—p. 71.

The spirit of gain is not the spirit of song.—p. 72.

Liberty is Justice secured.—p. 74.

Be not afraid of a principle. He who has a principle is inspired.—p. 74.

The worst impediment truth has ever had to complain of in our country has been in its spiritless and distrustful advocates.—p. 75.

The story of Orpheus is now no more a fiction; for not only do the woods and rocks dance after this one singer, but all physical objects in heaven and earth, having now found an intellectual as well as a material power, follow after the creative agency of thinking souls and pour themselves along in trains of glory on the pages of literature.—p. 79.

The general peace of nations and the nobler peace of virtue will make the reflective faculty as a clear-sounding bell in a calm day.—p. 119.

The eye of Genius is not behind. Nor was there ever a truly great man whose ideal was in the past.—p. 119.

Power moves in the direction of hope.—p. 119.

Legions of men who dare not set their face the way that time is going are powerless; you may push them back with a straw.—p. 122.

Suffer no effeminate disgusts, neither be repelled when a good object is maintained by crude and even pernicious arguments.—p. 122.

Have faith in truth, never in numbers.—p. 122.

A right opinion cannot die, for its life is in moral ideas, which is the life of God.—p. 123.

In actual life there are two kinds of heroes—heroes for the visible and heroes for the invisible; they that see their mark hung out as a flag to be taken on some turret or battlement, and they that see it nowhere save in the grand ideal of the inward life.—p. 129.

Their greatness is the unconscious greatness of their simple fidelity to God.—p. 133.

Whatever is wisest in thought and most heroic in impulse flows down upon men from the summits of religion, and is in fact a divine birth in souls.—p. 138.

Liberty is the compact impenetrable matter of much manhood, the compressed energy of good sense and public reason, having power to see before and after and measure action by counsel; this it is that walls about the strength and liberty of a people.—p. 151.

To be free is not to fly abroad as the owls of the night when they take the freedom of the air, but it is to settle and build and be strong.—p. 151.

There was in Calvinism as a religion just that which would give abstractions the intensest power and the most awful reality to the mind.—p. 157.

The mind was thrust into questions that compelled action—eternal decrees, absolute election, arbitrary grace, imputed sin, imputed righteousness. On these hard anvils of abstraction the blows of thought must needs be ever ringing.—p. 157.

Hence the remarkable capacity for abstractions in the American mind. The Germans can live in them as their day dreams, but we can live upon them and by them as our daily bread.—p. 158.

When God prepares a hammer it will not be made of silk.—p. 162.

If our fathers were uncomfortable men, what great character ever lived that was not an uncomfortable man to his times?—p. 162.

The new order crystallizes only as the old is dissolved.—p. 164.

The way of greatness is the way of duty.—p. 166.

Society is a vital creature, having roots of antiquity which inhere in the very soil, in the spots consecrated by valor, by genius and by religion.—p. 231.

Slavery is a condition against nature. It produces a condition of ease which is not the reward of labor and a state of degradation which is not the curse of idleness. —p. 249.

Nothing but religion, a ligature binding society to God, can save it.—p. 261.

There can be no other duty at all comparable to the duty of saving our country.—p. 263.

It mattered not so much whether they thought exactly aright, as that they kept thinking, and in their thinking brought down God upon their souls.—p. 263.

The themes they handled kept them before God. They dwelt in the summits of divine government.—p. 264.

We must shun that vapid liberalism which instead of attracting us into unity will only dissolve us into indifference.—p. 266.

All the living creatures are fashioned by the life that is in them.—p. 272.

Lives are immaterial, soul-like powers, organizing and conserving the bodies they inhabit.—p. 273.

This boundless wave of Life that covers the world, we have little room to doubt, is in some high sense a wave of joy.—p. 273.

A stately joy waves in the giant wood. The ebbing and flowing sea pants with the joys of life that are heaving in its depths. Even the sands of the old continents tingle with the touch of joy.—p. 299.

If some physicians were to only get hold of the true idea of life as a power, distinct from the laws of inorganic matter, they would be as much less likely to make inorganic matter of their patients.—p. 300.

Is it then assumed that what we call the soul in man is really one and the same with his life principle?—p. 304.

[The soul] is no ghostly affair which may or may not be, but it is the very power that organizes and conserves the body, real as the body, whose growths and palpitations even are operated by it.—p. 307.

All the currents of [man's] life pour on after eternity as the rivers seek the sea.—p. 307.

Every human soul is conscious of its immortality, knows it by an immediate knowledge, takes the permanent by its own inborn affinities, never lets go of it or loses out the fixed evidence of conviction, till it has blurred itself by the sottishness or beguiled itself by the sophistries of sin.—p. 310.

Loyalty is a volunteer devotion, else it is nothing.—p. 360.

Men will faint anywhere and everywhere sooner than they will in what they do for their laws and liberties. —p. 362.

The true, great heart of loyal men is rock to all waves of disaster. Possibilities left, discouragements are nothing.—p. 362.

Loyalty is a sentiment close akin to honor.—p. 362.

And this majestic honor of the mind to itself is the power that makes a hero. There is even a kind of impassiveness in it. The soul is put in armor by it, as if the bosom were become a keep of iron.—p. 362.

What is religion but loyalty to God?—p. 362.

The summit of our nature is capped by its homages, and they rise in dignity according to the height of their objects.—p. 363.

We make no idol of a poor rag in three colors, but we take it as the one all-sufficient symbol.—p. 366.

Let no woman imagine that she is without consequence or motive to excellence, because she is not conspicuous.—p. 404.

Nothing makes an inroad without making a road. All creative action, whether in government, industry, thought or religion, creates roads.—p. 410.

The cathedral age was an age of roads and of travel. —p. 413.

New kinds of good do appear in human history and there may be some yet to appear which have not been. —p. 413.

Travel and motion of every kind are signs of life, and life implies the quickening presence of new ideas. —p. 419.

The subjugation of matter associates the subjugation of social and political evil.—p. 420.

The roads of intercourse will create vital bonds of unity between nations, and a common circulation like that of the ducts of the body will make the members one as by a common life.—p. 441.

We recognize the fact that God has made the substances of the world to crystallize and grow under laws of music, so that strings and tubes of metal and wood, and voices opening in sound, shall speak in a panharmonic language for whatever feeling struggles in the depths of the human bosom.—p. 460.

This divine principle of music breaks into the style of every good writer, every powerful speaker, and beats in rhythmic life in his periods.—p. 460.

The talent of music is the possibility in fact of rhythm, of inspiration and of all poetic life.—p. 464.

FROM "MORAL USES OF DARK THINGS"

This whole frame of being is bedded in Mind.—Page 7.

As one day of the year is certain to be Christmas, there ought to be some day in such a calendar of days when Christ is born to the soul, a sublime Anno Domini at which all after-dates begin.—p. 17.

The faith of immortality depends on a sense of it begotten, not on an argument for it concluded.—p. 19.

Sleep is a spiritualizer in the constitution of nature itself.—p. 22.

As tenants of a star-world, we are not the same beings we should be in a world of mere sunlight.—p. 23.

The night is the judgment bar of the day.—p. 25.

It is a great part of God's purpose in sleep to renew abused powers.—p. 28.

Everything moral, even up to the joy of moral perfection, is and is meant to be creative. True moral joy is not infused into souls but comes up out of hidden wells in their own positive goodness. Their beatific state is nothing but the consummation of a creative force working in the springs of their character. It is a state of power and its joy is the birth of power.—p. 37.

Man does not sufficiently exist if he is not made to fight for his existence. If he is not made creative then he is but half created.—p. 38.

What living man that has the least capacity of reflection has not discovered that good necessities are the grandest wealth of existence?—p. 41.

If there were a home everywhere, then there were no home.—p. 43.

It is the sin of all sin that it refuses limitation, will not accept the limitations even of law.—p. 45.

Use or utility is not any certain law of morality or religious conduct.—p. 50.

God does not govern the world by force. He has consented to govern it through its liberty.—p. 56.

It requires less nerve to fight a battle than to resist a fashion.—p. 58.

Evil is scarcely to be known as evil, till it takes the condition of authority.—p. 64.

If I could simply see the back of Cato jogging out a-field, or hear one sentence spoken by Cæsar's voice, it really seems to me I should get a better knowledge of either from that single token than I have gotten yet from all other sources. So very impotent are words to reproduce or keep in impression the facts and men of history.—p. 75.

About everything valuable in a good and great past

is garnered in oblivion, not to be lost but to be kept and made fruitful.—p. 77.

What greater injury in general can befall a character than to have its story made up in such nice precision as exactly to meet the little curiosities of little minds?—p. 82.

A full-written circumstantial biography would be a mortal suffocation. There is no way but to let oblivion compose a good part of the story.—p. 84.

Nothing is so little known as that which is lugged into knowledge.—p. 85.

Above all let there be no timid and heartless emulation of past things, taking refuge under them from the bold responsibilities of the present. Let the passing pass, and the great moral ideas keep their ferment a-going and new life freshening in the world.—p. 90.

God's rectoral goodness works by damage.—p. 107.

It appears to have been necessary for the best effect of pain that it should be a liability of the whole mundane system, and be in that manner a kind of general sacrament for the world.—p. 109.

To bear and dare, these two great lessons are among the chief moral uses of life.—p. 114.

To wade through months of pain, to spin out years of weariness and storm, can be done triumphantly only by such as can resolutely welcome the discipline their nature wants.—p. 114.

But in the long-drawn months or years of inevitable pain, where there is no castle without to be carried as by storm, but only a dull blind nature to be fertilized within,—there to hold a placid mind and to keep firm grapple with the agony is to be equal to a great occasion as few men ever can be.—p. 117.

In the moral life there is no government but self-government, no conservation but self-conservation.—p. 124.

Just as dangers fill the world, so all men and women too are called to act in some heroic part, and the plan of life itself is to make heroes, according to the nerve and resolute faith by which the fight of life's trial is maintained.—p. 137.

Wrong is the very matrix in which thousands of hapless children are formed.—p. 137.

There is a foolish and presumptuous side in our human nature that makes too great familiarity dangerous. Not even Jehovah would be God to his people if he allowed them to see more than just the back of his retiring form.—p. 177.

Real conviction goes before talk and is grounded in the soul's own thinking of subjects and questions themselves.—p. 180.

Real faith is not something talked into us, but a most inward perception of that which is inwardly revealed. —p. 180.

To be still with God and only hear him whisper, signifies a great deal more than could intercourse with departed souls. Such kind of knowledge is not talked into the soul but thought into it. There is no clatter in it, drowning the sense, but it is born from within out of God's deep silence.—p. 182.

What is the consciousness of God but an implied consciousness of immortality?—p. 186.

It is the nature of every mind set open by good to have the commerce and felt presence of all the good. They will not come to the senses or speak with us by their voices, but there will be a sense of their company unseen, and their friendly help.—p. 186.

The parable of the prodigal son is a winter parable in its date. He came also to himself and began to be in want, because it was a time of short allowance.— p. 196.

How many tropically nurtured martyrs have we ever heard of? And we need not quit our zone to learn the reason.—p. 198.

Everything is hung on providence, and the man who will not provide cannot live.—p. 200.

Home is a northern word, not found in the languages of the tropical nations.—p. 201.

A whole half-year spent at the hearth, mornings there begun with prayer, long evenings enlivened by mutual society and common studies, books opening their treasures, games their diversions, this it is that condenses a home.—p. 201.

After all, the best favors of God are those which take on shapes of rigor and necessity and prepare the strongest hunger in us for the good of a world invisible.—p. 205.

The winter of the body is the summer of the mind. —p. 207.

All evil is connected with its fit tokens of expression. The races all march down their way carrying their own dishonored flags.—p. 221.

Sin will get fit discipline here only as it occupies the house it builds.—p. 221.

There is all the beauty here there can be, and all there ought to be, unless there can be more of worth and less of wrong.—p. 222.

There is more great living and grandly toned beneficence killed by contemptible delicacy than there is by the rough, hard fights of war.—p. 227.

All the moral uses of life therefore come to their point in this, in learning how to let go captivating things for such as are solid, in making sacrifices of things innocent for things beneficent, in ceasing to please ourselves that we may work out the fruit of our principles.—p. 230.

This terrible brotherhood, this oneness of organic order and fate, signified by the word humanity,—what an appeal does it make to us for the gospelling of these barbarous and decayed nations.—p. 230.

Each plague and giant death that stalks across the world is really sent forth as a tremendous call for mercy and light, wanted in some dark realm far away.—p. 244.

We live in the real brotherhood of all corruption, and no pitch of rank or wall of caste can separate us from its woes. When it takes a pestilence and has nursed it into power, it is for us.—p. 245.

Christianity has antiseptic properties which prove both its origin and its value.—p. 247.

Idleness unyokes all the judgments, lets fly all the vagrant, uncollected powers, and finally as age advances breeds a state of nonentity that cannot hold opinions, or a harebrained, addled state that opinions cannot hold.—p. 254.

Probably a thousand years are wanted still to get the world apprised of the fact that breathing requires something to breathe.—p. 254.

The wrongs men do against themselves start no outcry; the wrongdoer is the victim and the victim calls for no arraignment or redress.—p. 257.

If we are to keep our reason, our reason must keep us.—p. 259.

Instead of possessing their business, their business possesses them, shoving them on to all utmost overdoing, and finally to madness.—p. 260.

Anything is a possession that dispossesses the man of himself, from whatever world it comes.—p. 261.

Every human creature is in the way to insanity who allows himself to be possessed by any kind of impulsion outside of his own responsible self-keeping.—p. 263.

Public education is no handmaid of order and law, unless order and law are the handmaid of education. —p. 265.

Moral weakness and distemper can be supplemented only by moral strength and the all-tempering sway of duty.—p. 265.

Majorities are no reliable cure of public ills, unless the public ills are somehow gotten out of the majorities.—p. 271.

Elemental forces, grinding hard about us and upon us, are necessary to the due unfolding of our moral and religious ideas.—p. 282.

We want irritants to stir us up and nettle us into vivacity, as truly as we do the lull of music and the breeze to quiet us.—p. 283.

This element of mischief for the sake of mischief enters largely into human conduct. We have not made up the full inventory of evil when we have simply shown what selfishness will do for selfish ends. Evil has a demonizing power not working always by calculation.—p. 290.

Even passing out of a good and losing it is better than to be a petrifaction in it, or to have it petrified about us.—p. 324.

We are put to sea in the mutable that we may reach the immutable, which is only a true version of the immortal.—p. 326.

These mutabilities give us the idea, and so the accepted and established fact, of immortality.—p. 326.

The real first question is not immortality, but immutability; for the sense of our everduringness comes through no speculation about the matter of dateless continuance, but through what germinations we have in us and what experiences we get of the immutable. —p. 327.

In these prodigious throes of endeavor that keep the world astir we are scorning the mutabilities and pressing toward the changeless.—p. 327.

Evil excluded and gone, immutability is everywhere. —p. 332.

Immortality is nothing but the fact translated of immutable morality.—p. 332.

We are so bound up with eternal ideas and with God that we have the fact of immortality by moral impression.—p. 334.

There are some who will never get away from things far enough to embrace principles, till some final sweep of calamity strips all things away; never come unto God, till by some great storm they are virtually wrecked on him.—p. 340.

There are islands in the southern oceans larger than England that are yet to become seats of power and of empire, giving to all the northern climes both of the eastern and western worlds the experiment of new principles needful to their progress and happiness. [A prophecy.]—p. 350.

It is this fluid sea, on whose bosom the free winds of heaven are wafting the world's commerce, which represents all mobility and progress in the human state.—p. 352.

We observe that the prejudices of men who live upon and by the waters are never invincible. They admit of change somewhat by habit and association, as their element changes and they shift their sail to the winds. —p. 352.

The spirit of commerce is the spirit of peace, its interest the interest of peace, and peace is the element of all moral progress, as war is the element of all barbarism and desolation.—p. 353.

The man of commerce is never a bigot.—p. 354.

Commerce is itself catholic.—p. 354.

The sails of commerce are the wings of truth.—p. 355.

Such is the narrowness of man that even the love of Christ itself is in perpetual danger of dwindling to a bigot prejudice in the soul.—p. 356.

We anticipate a day for man when commerce itself shall become religious and religion commercial, when the holy and the useful shall be blended in a common life of brotherhood and duty, comprising all the human kindred of the globe.—p. 357.

FROM "BUILDING ERAS"

Everything indicates that these present times are God's beginnings, and we almost see with our eyes that the world is but an egg unhatched as yet, preparation, possibility, nothing more.—Page 19.

If Holiness to the Lord is to be written on the bells of the horses, why not on these wires which are so much closer to intelligence?—p. 20.

There is a beautifully artless art in sanctified souls. —p. 21.

Faith henceforth will not be timorous any more, for it is now become the congener of all reason.—p. 29.

The world itself is now become God's Classic, a book that is perfect in the method, grand in the subject and full of all deepest insight.—p. 38.

Whatever nations get most forward practically in science must bring all others under.—p. 47.

No full round man can be educated in particular to this or that, and full round men we do amazingly want in all the walks of life.—p. 50.

We can never tell what a soul is going to break into, when it is once started into action. It may even break into theology, asking leave of nobody.—p. 51.

Short work is commonly sharp work and long work is commonly dull.—p. 54.

He [the academic student] is educated partly out of his wits by being educated into them.—p. 54.

What is matter for but to be used in ways of advantage? Do we not live in it? Are we not fastened to it as we are to our bodies, nay to our heads and faces? And what has poor pious agriculture been looking to and digging in from the first day till now?—p. 60.

There is no schooling for the imagination at all comparable to science as regards richness and stimulating efficacy, save in religion itself.—p. 63.

There is no hymn for all the gods that has the music of this. [Chemistry.]—p. 63.

If there is no truth in religion, it must die of course, and may as well die soon. If there is truth in it, there is most assuredly no other truth in conflict with it.—p. 63.

Science is but intelligence discovering intelligence, mind rethinking the thoughts of mind everywhere present.—p. 64.

[Ambitious and hasty scientists] in their zeal for precedence quite forestall the honors it brings, setting up their flag on islands a little before they are discovered.—p. 66.

Conjectures, unripe guesses, cannot turn a mill or color a flower or kindle auroral fires about the point of a magnet. Hydraulics for the imagination will not answer for water.—p. 67.

Hitherto we have had small men living in small character, partly because they have had no grand dominion of property in the world such as belongs to them. —p. 67.

Scientific order by a hidden law of sympathy favors all virtue; character, in fact, is only order in mind. Order in mind will link itself with a perpetual assent to law.—p. 69.

No child can be said to be well trained who has not met the people, as they are above him or below, in the seatings, plays and studies of the common school.—p. 81.

Common schools are nurseries of a free republic, private schools of factions, cabals, agrarian laws and contests of force.—p. 82.

Nature is a realm so adjusted that whenever any moral agent or race of agents casts off the law moral, a train of natural consequences forthwith takes them in hand for discipline or retribution.—p. 127.

[The doctrine of the Trinity] is nothing but the doctrine that God is a being practically related to his creatures.—p. 136.

God is not entombed in his works.—p. 155.

Forms are his pliant investiture.—p. 155.

Laws are the currents of his will flowing toward the ends of his reason.—p. 155.

The breast of universal nature glows with his warmth. It enlivens even the grave, and the believer's flesh, feeling the Lord of the resurrection by, resteth in hope.—p. 156.

Like some breath of wind which has passed through fragrant trees and banks of flowers, searching them and bringing grateful flavors of them, so the all-present Spirit ever wafts upon us the deep things, the hidden fragrance and the treasured sweetness, of the divine nature.—p. 158.

He is no less the author of variety that he produces variety by system.—p. 160.

The Christian warfare is not all battle. There are times in it for polishing the armor, forming the tactics, and feeding the vigor of the host.—p. 170.

The extraordinary got up in action, as in rhetoric, is impotence itself.—p. 174.

The great business of the gospel is to form men to God.—p. 175.

The tendrils of the vines are small things, but yet they support the grapes.—p. 179.

Be thou then a temple indeed, a sacred place to him. Let all thy thoughts within, like white-robed priests, move round the altar and keep the fire burning.—Let thine affections be always a cloud, filling the room and inwrapping thy priest-like thoughts. Let thy hallowed desires be ever fanning the mercy-seat with their wings.—p. 181.

Books are not everything by a great deal. It is even one of the sad things about book-learning that it so easily becomes a limitation upon souls and a kind of dry-rot in their vigor. The receptive faculty absorbs the generative and the scholarhood sucks up the manhood.*—p. 187.

Of what use is it to know the German when we do not know the human? Or to know the Hebrew points when we do not know the points of our wonderfully punctuated humanity?—p. 187.

Preaching is nothing but the bursting out of light, which has first burst in or up from where God is, among the soul's foundations.—p. 188.

Death itself is a great analyzer and nothing ever comes out of the analyzing process fully alive.—p. 188.

Formulas are the jerked meat of salvation; if not always the strong meat, as many try to think, yet dry and portable and good to keep, and when duly seethed and softened and served with needful condiments just possible to be eaten; but for the matter of living we really want something fresher and more nutritious.—p. 189.

A great many preachers die of style, that is of trying to soar, when if they would only consent to go afoot as their ideas do, they might succeed and live.—p. 189.

To get up grand expressions in the manner of some, and then go a-hunting after only weak ideas to put into them, is the very absurdest and wickedest violation possible of the second commandment.—p. 190.

No man has a right to say any beautiful or powerful thing till he gets some thoughts beautiful and powerful enough to require it. Only good and great matter makes a good and great style.—p. 190.

It is not difficult for power to be strong or for any real fire to burn. But mere rhetorical fire will neither shake nor burn anything.—p. 190.

* The selections from pages 187 to 218 are from an address on "Pulpit Talent," which is so full of terse and compact speech that choice is difficult.

Simple modesty, earnest conviction—what a lifting of the doom of impotence would they be to many!—p. 191.

Some men never grow. They grew and that was the end of it.—p. 193.

Faith has a way of proving premises themselves, namely by seeing them.—p. 203.

Conceit is the bane of faith, and where there is no faith the possibility of power is barred.—p. 218.

Remember as a law of the talents that any one of them waked into power wakes the talent next to it.—p. 218.

The dead magnet clinging to nobody will have nobody clinging to it.—p. 222.

Any due interest in men supposes a living observation of men.—p. 222.

There are thousands of men who are really halved in capacity all their life long because they omit to see.—p. 230.

And it must be no beholding of surfaces, but there must be a looking far in, where the eternities are.—p. 230.

Here in the soul's secret chambers are Fausts more subtle than Faust, Hamlets more mysterious than Hamlet, Lears more distracted and desolate than Lear; wills that do what they allow not, and what they would not, do; wars in the members; bodies of death to be carried, as in Paul; wild horses of the mind governed by no rein, as in Plato; subtleties of cunning, plausibilities of seeming virtues, memories writ in letters of fire, great thoughts heaving under the brimstone marl of revenges, pains of wrong and of sympathy with suffering wrong, aspirations that have lost courage, hates, loves, beautiful dreams and tears; all these acting at cross-purposes and representing as it were to sight the broken order of the mind. Getting into the secret working, and seeing how the drama goes on in so many mystic parts, the wondrous life-scene,—shall we call it

poetry?—takes on a look at once brilliant and pitiful and appalling, and what we call the person becomes a world of boundless capacities shaken out of their law, energies in full conflict and without government, passions that are wild, sorrows that are weak. By such explorations, never to be exhausted by discovery, our sense of person or mind or soul is widely opened and may always be kept fresh; a most necessary qualification for any right seeking of men, such as may obtain a living connection with them in the matter of their immortal welfare. It will not so be subjects only that engage us, but persons; for persons will have the freshest meaning, and be thought of as the deepest and most fascinating kind of study.—pp. 233–234.

If we are to get the highest possible, only true interest in our fellow-men, we must go up into God to find it.—p. 236.

Large natural sympathies are good, but large supernatural are better.—p. 245.

We are to be always going apart that we may come nigh, to be getting our Promethean fire from above and our clay from below, to send our prayers up after strength for our burdens, and find below the burdens to be carried, to keep in God's high sympathy and bring that sympathy down close to men.—p. 247.

The spiritual comes out of the physical, and the more spiritual out of the less, just because one thing is ready for the expression of another and still another.—p. 256.

Metaphor on metaphor crowds the earth and the skies, bearing each a face that envisages the Eternal Mind, whose word or wording forth it is to be.—p. 259.

Human language is a gift to the imagination so essentially metaphoric, warp and woof, that it has no exact blocks of meaning to build a science of.—p. 272.

Nothing makes infidels more surely than the spinning, splitting, nerveless refinements of theology.—p. 274.

(Baptism.) Nothing is more clear on the face of the rite than that it has its whole significance as a metaphor, even as the Supper is a metaphor of hospitality. —p. 278.

A sprinkle of clean water makes clean, a washing of the feet makes clean every whit.—p. 279.

(The Apostle's Creed.) If there is any realm of central astronomic order, it has been this *fact-form*, truly Copernican confession, about which all the orbits of all the saints have in all ages been revolving.—p. 284.

Enforcements create fear but never obligation. True obligation towers above all enforcements.—p. 289.

What is conscience, but that summit of our nature where it touches God?—p. 290.

All true authority in law is of a moral nature and stands in allegiance to God.—p. 316.

It is the ammunition spent that gains the battle, not the ammunition brought off from the field. These dead are the spent ammunition of our war, and theirs above all is the victory.—p. 322.

All great heroic men have seeds and roots far back, it may be, out of which they spring and apart from which they could not spring at all; a sublime fatherhood and motherhood in whose blood and life, however undistinguished, victory was long ago distilling for the great day to come of their people and nation.—p. 323.

The chief thing was the making of the souls themselves, and when that was done the successes came of course.—p. 324.

Common life, the world's great life, is in the large way tragic.—p. 325.

Without shedding of blood there is almost nothing great in the world, or to be expected for it.—p. 326.

No argument transmutes a discord, or composes a unity where there was none.—p. 330.

No people ever become vigorously conscious till they mightily do and heroically suffer.—p. 331.

Nations can sufficiently live, only as they find how to heroically die.—p. 332.

We have gotten the pitch of a grand new Abrahamic statesmanship, unsophisticated, honest and real.—p. 337.

Great action is the highest kind of writing, and he that makes a noble character writes the finest kind of book.—p. 339.

To invent is one thing, to become is another and vastly higher.—p. 339.

I am not sure that some specially heroic natures do not flag and go down under evil, just because the storm they were made for has not begun to blow.—p. 343.

Without any particle of vain assumption, we swear by our dead to be Americans.—p. 355.

Charity will cover a multitude of sins—not all. The dearest and truest charity will uncover many.—p. 405.

——considering it to be the highest reason to believe, and the highest faith to reason.—p. 408.

The new must be the birth of the old and the old must have its births or die. The future must be of the past and the past must create a future.—p. 421.

There is a philosophic necessity that the comprehensive church of the future, if ever it shall appear, should conform to the constructive law of our institutions.—p. 430.

We can never have a comprehensive church in this nation that mocks the political order of the nation.—p. 435.

Truth is a whole, and is to be sought only as a whole, anywhere, everywhere, and by all means.—p. 446.

We must habitually suspect ourselves of limitation. —p. 451.

FROM "GOD IN CHRIST"

For the body is a living logos, added to the soul to be its form and play it forth into social understanding. —Page 23.

There is no book in the world that contains so many repugnances or antagonistic forms of assertion as the Bible.—p. 69.

Never was there a book uniting so many contrarious aspects of one and the same truth. The more complete therefore because of its manifoldness, nay the more really harmonious for its apparent want of harmony.—p. 70.

The "winged words" of the Bible are required [by the dogmatists] to serve as beasts of burden or, what is no better, to forget their poetic life as messengers of the air and stand still, fixed upon the ground as wooden statues of truths.—p. 72.

Poets are the true metaphysicians, and if there be any complete science of man to come they must bring it.—p. 73.

What is the Christian truth? Pre-eminently and principally it is the expression of God, God coming into expression through histories and rites, through an incarnation and through language, in one syllable by the Word.—p. 74.

There is however one hope for mental and religious truth and their final settlement, which I confess I see but dimly and can but faintly express or indicate. It is that physical science leading the way, setting outward things in their true proportions, opening up their true contents, revealing their genesis and final causes and laws, and weaving all into the unity of a real universe, will so perfect our knowledges and conceptions of them that we can use them in the second department of language with more exactness.

For undoubtedly, the whole universe of nature is a perfect analogon of the whole universe of thought or spirit. Therefore as nature becomes truly a universe only through science revealing its universal laws, the true universe of thought and spirit cannot sooner be conceived. It would be easy to show in this connection the immense force already exerted over the empire of spiritual truth by astronomy, chemistry, geology, the revelations of light and electricity, and especially of the mysterious and plastic workings of life in the animal and vegetable kingdoms. We are accustomed to say that this is not the same world to live in that it was fifty years ago. Just as true is it that it is not the same world to think in that it then was.—p. 78.

Every language carries in its bosom some flavor of meaning or import derived from all the past generations that have lived in it.—p. 84.

The roots of the known are always in the unknown. —p. 87.

Infinitesimals, though there be many of them, are not the best judges of infinites.—p. 91.

Man is designed in his very nature to be a partially mystic being, the world to be looked upon as a mystic world. Christ himself revealed a decidedly mystic element in his teachings.—p. 94.

God exceeds our measure and must, until either he becomes less than infinite or we more than finite.—p. 122.

It is a dull patient that expects always to be cured by the same medicine.—p. 295.

God never restores an old thing or an old state. If he produces something that has resemblance to an old state, it will yet be different.—p. 295.

The gospel is in one view a magnificent work of art, a manifestation of God which is to find the world and move it and change it through the medium of expression.—p. 302.

Spiritual truth dies with spiritual life. It is vital, it is essential life in its own nature, and therefore must be kept alive, as it began to live, by an inward and immediate connection with God.—p. 305.

We cannot by any mere phosphorescence of thought throw out from within ourselves that daylight which our soul desires, and which in the manifested radiance of God it may ever have.—p. 307.

It will be found after all that the soul of a child will not be fastened to Christ by spikes of dogma, driven by parental authority. The truest power of discipline is that which is most divine, the fragrance of a divine life filling the house.—p. 311.

Curiosity abates when faith enters, and the instinct of system lulls in its activity as spiritual life quickens in the soul.—p. 311.

Science without will favor simplicity and rest within. —p. 312.

We have still immense masses of theologic rubbish on hand which belong to the Ptolemaic system, huge piles of assumption about angels that have never sinned, and angels that have, about other worlds and the reach of Christ's atonement there, which were raised up evidently on the world when it was flat and must ultimately disappear as we come into a more true sense of the astronomic universe.—p. 314.

The intellectual life needs to be kept in high action, else under pretence of living in the Spirit we are soon found living in our fancies and our passions.—p. 315.

Regarding the realm of reason and the realm of faith as our two Houses of Assembly, we are to consider nothing as enacted into a law which has not been able to pass both houses.—p. 316.

As the activity of faith and spirit declines, the activity of the flesh and of dogma increases.—p. 319.

We no more look upon it as Christian to make opinions draw blood, but we hold them still as rules of judgment and terms of fellowship in a sense almost as absolute as ever.—p. 320.

The difficulty is to find out error; that in fact is the war, for when error is once revealed and known it dies itself.—p. 322.

Truth is omnipotence, a slow omnipotence I grant, but yet omnipotence.—p. 324.

We should not preach a catechism but a gospel.—p. 336.

FROM "SERMONS FOR THE NEW LIFE"

Ends and uses are the regulative reasons of all existing things. These uses are to God, no doubt, as to us, the significance of his works.—Page 12.

If there were any smallest star in heaven that had no place to fill, that oversight would beget a disturbance which no Leverrier could compute; because it would be a real and eternal, and not merely casual or apparent disorder.—p. 13.

Every human soul has a complete and perfect plan cherished for it in the heart of God, a divine biography marked out, which it enters life to live.—p. 14.

We live in the Divine thought. We fill a place in the great everlasting plan of God's intelligence.—p. 14.

Your life is a school, exactly adapted to your lesson.—p. 16.

The tallest saints of God will often be those who walk in the deepest obscurity.—p. 16.

No man is ever called to be another. God has as many plans for men as he has men; and, therefore, he never requires them to measure their life exactly by any other life.—p. 19.

To be a copyist, working at the reproduction of a human model, is to have no faith in one's significance, to judge that God means nothing in his particular life, but only in the life of some other man.—p. 19.

What you call hindrances, obstacles, discouragements, are probably God's opportunities.—p. 20.

Be an observer of Providence; for God is showing you ever, by the way in which he leads you, whither he means to lead.—p. 22.

Understand, also, that the great question here is, not what you will get, but what you will become. The greatest wealth you can ever get will be in yourself.—p. 28.

All that we mean by the heavenly joy and perfection is nothing but the restoration and the everlasting bloom of that high capacity for God in which our normal state began, and of which that first state was only the germ or prophecy. Man finds his paradise, when he is imparadised in God.—p. 41.

No man has any satisfaction in himself, simply as a person acting from his own centre. He dwindles painfully in this manner, and becomes a mere dry point, position without magnitude.—p. 43.

There is a vast, immortal want stirring on the world and forbidding it to rest.—p. 63.

As little could he apprehend the tragic sublimity of Hamlet, considered only as an amiable son ingenuously hurt by the insult done his father's name and honor. The character is great, not here, but in its wildness and its tragic mystery; delicate and fierce, vindictive and cool, shrewd and terrible, a reasonable and a reasoning madness, more than we can solve, all that we can feel. —p. 64.

No man will ever have any difficulty in believing the work of Christ who has not lost the measures of humanity.—p. 66.

The shadow by which most convincingly your true height is measured, is that which is cast athwart the abyss of your shame and spiritual ignominy.—p. 68.

With your farthing bribes you try to hush your stupendous wants, with your single drops, (drops of gall and not of water,) to fill the ocean of your immortal aspirations.—p. 69.

A life separated from God is a life of bitter hunger, or even of spiritual starvation.—p. 72.

The soul is a creature that wants food in order to its satisfaction, as truly as the body.—p. 73.

It is the unsatisfied, hungry mind that flies to the body for some stimulus of sensation, compelling it to devour so many more of the husks as will feed the hungry prodigal within.—p. 78.

Three-quarters of the ill nature of the world is caused by the fact that the soul, without God, is empty and so out of rest.—p. 83.

The change of the governing purpose is the regeneration of the man.—p. 117.

Every man's life is shaped by his love.—p. 118.

A tree can as well live out of the light or out of the air, as a finite soul out of God and separate from God. —p. 120.

A man can as little drag himself up into a new reigning love, as he can drag a Judas into paradise.—p. 123.

If the faith is to be God's work, it is also to be your act, and it cannot be worked before it is acted.—p. 125.

The result of this incarnate history is that we are drawn to a different opinion of God; we have seen that he can love as a man loves another, and that such is the way of his love. He has tasted death we say, not for all men only but for *every* man.—p. 130.

No disciple is a real disciple till he becomes a follower.—p. 134.

See that Christ is not behind you but before, calling and drawing you on.—p. 137.

Let us understand ourselves in this; that we are not what we talk or stand for with our words, but what we do and become.—p. 139.

God is not a mere thought of our own brain, but a being in the world of substance, fact and event, and all such knowledge has to be gotten slowly, through the rub of experience.—p. 145.

As the sun cannot show distinctly what it is in the bottom of a muddy pool, so God can never be distinctly revealed in the depths of a foul and earthly mind.—p. 146.

Knowing nothing of God, he is no mystery at all; knowing a little, he is mystery begun; knowing more, he is a great and manifold deep, not to be fathomed. —p. 149.

He gives us a dim light and sets us prying at the walls of mystery, that he may create an appetite and relish in us for true knowledge.—p. 158.

Ignorance trying to comprehend what is inscrutable, and out of patience that it cannot make the high things of God come down to its own petty measures, is the definition of all atheism.—p. 161.

Knowledge puffeth up, charity buildeth up. One makes a balloon of us, the other a temple.—p. 161.

To know is not to surmount God, as some would appear to imagine.—p. 163.

Rightly viewed, all real knowledge is but the knowledge of God.—p. 163.

Knowledge is the fire of adoration, adoration is the gate of knowledge.—p. 163.

The resurrection morning is a true sun-rising, the inbursting of a cloudless day on all the righteous dead. —p. 164.

Low grades of being want low objects, but the want of man is God.—p. 167.

This is the fearful, horrible thing in your life of sin, that you sentence all your Godward powers to a state of utter nothingness, to be ears that must not hear, eyes that must not see. And then, what must finally follow, but that they can not?—p. 175.

It will be seen that a thoroughly religious old person holds the proportions of life, and even grows more mellow and attractive as life advances. Indeed, the most beautiful sight on earth is an aged saint of God, grow-

ing cheerful in his faith, becoming mellowed in his love, and more and more visibly pervaded and brightened by the clear light of religion.—pp. 179, 180.

And so it is with every soul that refuses God and religion. A living creature remains,—a mind, a memory, a heart of passion, fears, irritability, will,—all these remain; nothing is gone but the angel life that stood with them, and bound them all to God.—p. 184.

Make, then, no delay in this first matter of life, the choice of God. Give him up thy talent, whole and fresh, to be increased by early devotion and a life-long fidelity in his service. Call it the dew of thy youth, understanding well that when thy sun is fairly up, it will like dew be gone.—p. 185.

If you had the seeds of a pestilence in your body, you would not have a more active contagion, than you have in your tempers, tastes, and principles.—p. 202.

Whether it is a mistake more sad or more ridiculous, to make mere stir synonymous with doing good, we need not inquire; enough, to be sure that one who has taken up such a notion of doing good is for that reason a nuisance to the church. The Christian is called a light, not lightning.—p. 203.

It is folly to endeavor to make ourselves shine before we are luminous.—p. 203.

In the sacred fact of obligation you touch the immutable and lay hold of the eternities.—p. 212.

It is not self-indulgence allowed, but victory achieved, that can make a fit happiness for man.—p. 214.

To let go self-indulgence and try something stronger is a call that draws us always, when our heart is up for duty; nay, even nature loves heroic impulse and oftentimes prefers the difficult.—p. 214.

The idea of personal perfection enters only with that of obligation to God.—p. 215.

It is only religion, the great bond of love and duty to God, that makes our existence valuable or even tolerable. Without this, to live were only to graze.—p. 221.

Henceforth duty is the brother of liberty, and both rejoice in the common motherhood of law.—p. 223.

[The Christian life] is a life of true joy, the profoundest and only real joy attainable,—not a merely future joy to be received hereafter as the reward of a painful and sad life here, but a present, living and completely full joy unfolded in the soul of every man whose fidelity and constancy permit him to receive it.—p. 225.

Love is joy, and all true joy is love,—they cannot be separated.—p. 238.

Joy is for all men. It does not depend on circumstance or condition; if it did, it could only be for the few. It is not the fruit of good luck nor of fortune nor even of outward success, which all men cannot have. It is of the soul or the soul's character.—pp. 239, 240.

Consider only whether heaven be in you now. For heaven, as we have seen, is nothing but the joy of a perfectly harmonized being, filled with God and his love. It is the victorious energy of righteousness forever established in the soul.—p. 242.

There are some texts of scripture that suffer a much harder lot than any of the martyrs, because their martyrdom is perpetual.—p. 243.

Paradise lost and regained is not a conception only of the poet, but it is the grand world-problem of probation itself.—p. 247.

Let it be your life to envy God's purity, for if there be any holy and blessed and fruitful kind of envy, it is this.—p. 273.

There are no fires that will melt out our drossy and corrupt particles like God's refining fires of duty and trial, living, as he sends us to live, in the open field of

the world's sins and sorrows, its plausibilities and lies, its persecutions, animosities and fears, its eager delights and bitter wants.—p. 274.

Alas! for the man who is obliged to be shut up to himself, as in the convent life, to face his own lusts, disorders and passions, and strangle them in direct conflict, with nothing else to do or to occupy the soul. —p. 275.

Fastidiousness is not any evidence of purity, but the contrary. A fastidious character is one that shows by excess of delicacy a real defect and loss of it.—p. 278.

Purity sees God.—p. 278.

When Christ burst the bars of death, its first and final conqueror, he folded the linen clothes and the napkin and laid them in order apart, showing that in the greatest things he had a set purpose also concerning the smallest.—p. 286.

God is as careful to finish the mote as the planet, both because it consists only with his perfection to finish everything, and because the perfection of his greatest structures is the result of perfection in their smallest parts or particles. On this patience of detail rests all the glory and order of the created universe, spiritual and material.—p. 286.

It requires less piety, I verily believe, to be a martyr for Christ, than it does to love a powerless enemy, or to look upon the success of a rival without envy, or even to maintain a perfect and guileless integrity in the common transactions of life.—p. 291.

Christ did not want higher occasions than the Father gave him. He was the good carpenter, saving the world! —p. 301.

This is the nature of life or vital force universally,— it is a force cumulative as long as it continues. It enters into matter as a building, organizing, lifting power, and knows not how to stop till death stops it.—p. 305.

[Men of bad minds] beginning as heroes and demigods, many of them taper off into awfully intense but still little men—intense at a mere point, which appears to be the conception of a fiend. Is it so that the bitterness of hell is finally created? Is it toward this pungent, acrid, awfully intensified and talented littleness that all souls under sin are gravitating?—p. 314.

These angels that excel in strength, these ancient princes and hierarchs that have grown up in God's eternity and unfolded their mighty powers in whole ages of good, recognize in us compeers that are finally to be advanced as they are.—p. 324.

The respectable [sin] and the disgusting are twin brothers; only you see in one how well he can be made to look, and in the other how both would look, if that which is in both were allowed to have its bent and work its own results unrestrained.—p. 333.

[Vices] hang out a flag of distress upon every shoal of temptation. They show us the last results of all sin, and the colors in which they exhibit sin are always disgusting, never attractive. In this view they are really one of the moral wants of the world.—p. 336.

It is the nature of courage to increase in the midst of perils and because of them, and courage is the strength of the heart.—p. 367.

These [great master spirits] did not shrink despairingly within the compass of their poor abilities, but in their heart of faith they embraced each one his cause and went forth under the inspiring force of their call, to apprehend that for which they were apprehended. So it is that all the great, efficient men of the world are made. They are not strong, but out of weakness they are made strong.—p. 370.

Dependence is the condition of all true holiness, even in sinless minds, if such there be.—p. 372.

Christianity is a grand empowering force in souls.—p. 374.

Make large adventures. Trust in God for great things. With your five loaves and two fishes he will show you a way to feed thousands.—p. 381.

The heart might as well be required to live and not beat, as the new heart of love to hush itself and keep still in the bosom. Nothing can live that is not permitted to show the signs of life.—p. 388.

The most fragrant spices are those that honor one's life, and not the posthumous odors that embalm his body.—p. 391.

If a man loves God he will take his part with God, just as a citizen who loves his country will take the part of his country.—p. 393.

There must be no shallow affectation of delicacy shutting the lips and sealing them in a forced dumbness, as if the righteousness of God had been taken by a deed of larceny.—p. 395.

The true wisdom, in all these matters of holy experience, is to act naturally.—p. 396.

They read Edwards on the Affections, it may be, till their affections are all worn out and killed by so much jealousy of them, when, if only they could give them breath in the open life of duty and sacrifice, they would flame up in the soul as heavenly fires, indubitable and irrepressible.—p. 397.

What we want, above all things, in this age, is heartiness and holy simplicity.—p. 398.

God made them heroes by simply making them natural.—p. 398.

When law was broken, and all the supports of authority set up by God's majesty were quite torn away, God brought forth a power greater than law, greater than majesty, even the power of his patience and by this he broke forever the spirit of evil in the world.—p. 404.

A suffering love is the highest conceivable form of greatness.—p. 408.

You begin to reign, the moment you begin to suffer well.—p. 414.

There is no engagement however sacred from which God will not sometimes separate us, that he may clear us of our sediment and the reactions of our hidden evils. —p. 425.

There is no class of beings more to be pitied than defeated men, who have gotten nothing out of their defeat but that dry sorrow of the world which makes it only more barren, and therefore more insupportable.—p. 429.

Yes, we have had a visitor among us, living out in the moulds of human conduct and feeling the perfections of God! What an importation of glory and truth! Who, that lives, a man, can ever after this think it a low and common thing to fill these spheres, walk in these ranges of life and do these works of duty, which have been raised so high by the life of Jesus in the flesh!—p. 448.

FROM "SERMONS ON LIVING SUBJECTS"

Loving God is but letting God love us.—Page 38.

It is vain to imagine that you can let God's love flow in, if you cannot let it flow out.—p. 46.

Overdoing, if I should not rather say over-undertaking, is even one of the most common hindrances to salvation.—p. 51.

If there be any good gift that cometh from above and cannot be made below, it is character.—p. 66.

No preaching about bread ever fed anybody.—p. 77.

The soul lives only when life itself comes; that is, when Christ has entered the soul as life.—p. 78.

The gospel is nothing now, any more than it was at the first, unless it is reincarnated and kept incarnate. —p. 94.

See God in the flowers if you will, but ask no gospel made up of flowers.—p. 143.

What we call society is the usufruct we have of each other.—p. 153.

A right mind has a right polarity and discovers right things by feeling after them.—p. 173.

Be never afraid of doubt.—p. 173.

Be afraid of all sophistries and tricks and strifes of disingenuous argument.—p. 179.

Have it a fixed principle also that getting into any scornful way is fatal.—p. 180.

Never settle upon anything as true because it is safer to hold it than not.—p. 180.

Doubt is reason, scorn is disease.—p. 180.

Have it as a law never to put force on the mind, or try to make it believe.—p. 181.

Never be in a hurry to believe, never try to conquer doubts against time.—p. 181.

If you cannot open a doubt to-day, keep it till to-morrow.—p. 182.

Heaven, the upper-world church, is SOCIETY ORGANIZED, and the church below SOCIETY ORGANIZING.—p. 289.

If the sun waited below the horizon for fair weather, fair weather would certainly wait for the sun.—p. 289.

A loose way makes a loose man.—p. 325.

All knowledge that refuses to know the highest and be ended off in the highest is but a sham, a living in the bran that rejects the flour.—p. 349.

Liberty holds high sisterhood with law, nay it is twin-born with law itself.—p. 409.

O what worlds-full of great feeling are given us, if only we can die into the causes of the worlds!—p. 412.

To please him that hath chosen us to be soldiers is not so much our thought, as that he will somehow find a way to please us.—p. 416.

FROM THE "LIFE AND LETTERS"

Liberty is the element of all true good.—Page 435.

Put yourself on the footing of sacrifice.—p. 436.

Nothing is clear that is not cleared by the Spirit.—p. 436.

Faith discerns, opinion manipulates. Faith has nothing to do with propositions, opinion with nothing else.—p. 494.

Christ is God's last metaphor, "the express image of God's person."—p. 502.

What we want is simply to *see*. An unfilmed eye is the way.—p. 517.

Forgiveness is man's deepest need and highest achievement.—p. 518.

Great trials make great saints. Deserts and stone pillows prepare for an open heaven and an angel-crowded ladder.—p. 519.

A hardened conscience is a great calamity, and a misguided one is hardly less.—p. 520.

Abiding in Christ is *to abide*. It is an act. We are not to *bask* in Christ.—p. 537.

FROM MISCELLANEOUS SOURCES

Language in fact is the grand Bridgewater treatise of the universe.

The Bible will be the school-book of philosophy to the end of time.

Man is a creature so quickened by the divine principle of intelligence, that he feels the mysterious analogy between forms and truths and darts through one to the other, scarcely conscious of the transition.

The truth-world having no form, a form-world must be constituted to be its mirror.

There must be just so many bodies of truth as there are truths to be bodied, each one having a look or a voice or a touch that reveals it, or makes apparition of it.

Not the Bible only reveals him, but the whole temple of being, around us and above, is written over with spiritual hieroglyphs and radiant with his light.

When you pray for your industry, see that you have industry to pray for.

As to your prayers for yourself, there must be no wedges of gold or treacherous and meanly selfish motives creeping in to seduce your integrity. Let your prayer be at least honest enough to agree with itself.

God has likings for men, as men too have for each other, and he will find how to put his favors on such, hearing them almost before they speak, because they are always going to speak what is right.

There is a class not muddled by the conceit of their judgments, unsophisticated, simple, open at the top clear up to the blue, who do find God with a marvellous facility and seem to know him by their undoubtingness and their always ready trust in him. They are not the greatest saints in the world, but the easily believing children.

A class of painfully good people appear to have a hope of being perfected by their abstainings from or scrupulous not doing of what is forbidden, as if keeping the negatives of the ten commandments were a certainly perfected righteousness. Prudery exhausts their idea of holiness. To be perfected in this manner would amount to scarcely more than being thoroughly unblest.

No man ever prospered who had not his eyes open and did not stand ready to do the right thing at the right time.

We can better afford any waste than the waste of talent.

There is a kind of breadth that would make you a superficies only and no substance. That is not for you.

Do the good you meditate. Or if you can never find the time for doing it, have the frankness to confess that your good intentions are hollow and worthless.

As dyers use mordants to set in their colors, so adversity is the mordant for all sentiments of morality.

No prayer takes hold of God until it first takes hold of the man.

Deem every sin a sacrilege.

The life of a man is in his heart, and if he does not live there, he does not live.

Nothing had ever yet any great power over man that was divorced from feeling.

How many modes of morbid goodness there may be! —that is, only a little good.

The soul of all improvement is the improvement of the soul.

Low grades of being want low objects; but the want of man is God.

Nothing is really hard when we are once in it.

Anything is well enough if it is only temporary.

Soften your grief by much thanksgiving.

All best and noblest things are done, as it were, naturally.

You get tangled in questions when you should be clear in love.

To be merely wooed by grace, and tenderly dewed by sentiment, makes a Christian mushroom, not a Christian man.

The great crimes are tragic, and the great virtues scarcely less so.

Christianity is a mighty salvation because it is a tragic salvation.

PICTURE OF A WISE MAN

He is one who understands himself well enough to make due allowance for unsane moods and varieties, never concluding that a thing is thus or thus because just now it bears that look; waiting often to see what a sleep, or a walk, or a cool revision, or perhaps a considerable turn of repentance will do. He does not slash upon a subject or a man from the point of a just-now rising temper. He maintains a noble candor by waiting sometimes for a gentler spirit and a better sense of truth. He is never intolerant of other men's judgments, because he is a little distrustful of his own. He restrains the dislikes of prejudice because he has a prejudice against his dislikes. His resentments are softened by his condemnations of himself. His depressions do not crush him, because he has sometimes seen the sun and believes it may appear again. He revises his opinions readily, because he has a right, he thinks, to better opinions if he can find them. He holds fast sound opinions, lest his moodiness in change should take all truth away. And if his unsane thinking appears to be toppling him down the gulfs of scepticism, he recovers himself by just raising the question whether a more sane way of thinking might not think differently. A man who is duly aware thus of his own distempered faculty makes a life how different from one who acts as if he were infallible, and had nothing to do but just to let himself be pronounced! There is no true serenity that does not come in the train of a wise, self-governing modesty.—Moral Uses of Dark Things.—p. 269.

BIBLIOGRAPHY

Part I.

THE WRITINGS OF HORACE BUSHNELL

By Henry Barrett Learned

[The following bibliography of Dr. Bushnell's writings takes only the slightest account of foreign reprints. From about 1846 Dr. Bushnell's pamphlets and, later on, his books got into print in London and Edinburgh. They have been and are widely read in Great Britain, especially in Scotland. Most of the volumes have been reproduced in England and Scotland. In the United States his books were printed in several editions. Account has been taken, however, only of the editions which involved any alteration or revision of phraseology. The compilation is hardly likely to be free from errors. It would not have been as complete as it is without the aid of the authorities of the Library of Yale University, especially that of Professor F. B. Dexter.]

1835

Sermon: Crisis of the Church. Delivered at the North Church, Hartford, Conn. [Published by request.] Hartford: 1835. Pp. 36.

1837

Oration: An Oration pronounced before the Society of Phi Beta Kappa, at New Haven, on the Principles of National Greatness, August 15, 1837. New Haven: 1837. Pp. 27. Republished under the title, The True Wealth or Weal of Nations, in Work and Play (1864).

1838

Article: Spiritual Economy of Revivals of Religion. In *The Quarterly Christian Spectator* (February, 1838), X. 131-148. Republished in Views of Christian Nurture, etc. (1848), and again in Building Eras in Religion (1881).

1839

Sermon: A Discourse on the Slavery Question. [*Acts xxvii. 41.*] Delivered in the North Church, Hartford, Thursday evening, January 10, 1839. [Published by request.] Hartford: 1839. Pp. 32. Several editions.

1839

Address: Revelation. Delivered before the Porter Rhetorical Society at Andover, Mass., on Tuesday afternoon, September 3, 1839.

Note.—This address was never printed. For a contemporary comment on it see *Boston Recorder*, September 13, 1839. Selections from it are given in The Spirit in Man (1903).

1840

Sermon: American Politics. [*John xix. 12.*] In *The American National Preacher* (New York, December, 1840), XIV. 189-204.

Note.—Written before the national election of 1840 in opposition to the spoils' system and to woman's suffrage.

1842

Address: The Stability of Change. Delivered at the Commencement of Western Reserve College, Hudson, O., August 9, 1842.

Lecture: The Vital Principle. Delivered at Western Reserve College, Hudson, O., August 9, 1842. Afterward published as Life, or the Lives, in Work and Play (1864).

Note.—The Address delivered at Hudson was probably substantially the same as the paper printed many years later under the title, Of the Mutabilities of Life, in Moral Uses of Dark Things (1868). The Lecture had not been specially prepared for the occasion. It was given "at the special request of some members of the Faculty" of the college, and was delivered on various occasions at Hartford and elsewhere. See the *Ohio Observer* of August 18, 1842—a weekly paper edited by Rev. E. P. Barrows of Hudson—for comments upon both the Address and the Lecture.

1843

Article: Taste and Fashion. In *The New Englander* (April, 1843), I. 153-168.

Oration: A Discourse on the Moral Tendencies and Results of Human History. Delivered before the Society of Alumni in Yale College, on Wednesday, August 16, 1843. Published by request of the Society. New Haven: 1843. Pp. 39.

Another edition. New York, New Haven, Hartford: 1843. Pp. 32.
Republished as The Growth of Law, in Work and Play (1864).

Letter: To the Editor of the Religious Herald. Dated December 14, 1843. ⅞ column. In *The Religious Herald*, Hartford, of December 20, 1843.

Note.—A refusal to enter into controversy on the subject of his views as expressed in his oration of the previous August in New Haven.

1844

Article: REVIEW OF THE ERRORS OF THE TIMES. In *The New Englander* (January, 1844), II. 143-175. Reprinted in pamphlet form—Review of the Errors of the Times: a charge, by the Rt. Rev. T. C. Brownell, D.D., LL.D., Bishop of the Diocese of Connecticut. Hartford: 1844. Pp. 51 (including prefatory note by the author).

Note.—The "charge" was delivered by Bishop Brownell to the clergy of the Connecticut Diocese at the annual convention held in Christ Church, Hartford, June 13, 1843.

Sermon: THE GREAT TIME-KEEPER. [*Genesis i. 14.*] In *The American National Preacher* (January, 1844), XVIII. 1-9. Republished in The Spirit in Man (1903).

Letter: TO THE RELIGIOUS HERALD, Hartford, of January 24, 1844. ⅛ column.

Note.—Refusal to enter into controversy with the editor of the *Christian Secretary* as to his views.

Letter: "A CHURCH WITHOUT A BISHOP." Addressed to *The Religious Herald*, Hartford, of March 20, 1844.

Note.—Calls attention to Coleman's new book, The Apostolical and Primitive Church, with approval.

Sermon: POLITICS UNDER THE LAW OF GOD. [*Isaiah xxx. 11.*] A Discourse delivered in the North Congregational Church, Hartford, on the Annual Fast of 1844. Hartford: 1844. Pp. 23. At least four editions.

Article: THE KINGDOM OF HEAVEN AS A GRAIN OF MUSTARD SEED. In *The New Englander* (October, 1844), II. 600-619. Republished under the title, Growth, not Conquest, the True Method of Christian Progress, in Views of Christian Nurture, etc. (1848).

Letter: REPLY TO DR. TAYLOR. Signed "Constans." In *The Christian Freeman* (Hartford) for December 12, 1844. 4 columns.

Note.—Dr. Taylor, of New Haven, having been asked the question whether a Christian could consistently with the word of God cast his vote for either a duellist or an oppressor of the poor as President of the United States, had replied at some length in the affirmative in a published letter. Bushnell reviewed Dr. Taylor's argument, refuting it. He was led into some discussion of the nature and authority of civil government.

1845

Sermon: THE MORAL USES OF THE SEA. [*Genesis i. 10.*] Delivered on board the packet-ship *Victoria*, Captain Morgan, at sea, July, 1845. Published by request of the Captain and Passengers. New York: 1845. Pp. 20. Revised and republished under the title, Of the Sea, in Moral Uses of Dark Things (1868).

1845

Letter: A Letter from Dr. Bushnell. Dated Geneva, October 7, 1845. 2 columns. In *The Religious Herald* (Hartford), November 8, 1845.

Note.—Impressions of Belgium, Alsace, Germany and Switzerland; with comments on Ronge and Czerski and the new Reformed Church in Germany, and on the Jews in Frankfurt.

1846

Letter: [The Oregon Question.] Addressed to the Editor of the London Universe, March 3, 1846. Signed "An American." 3 columns. Reprinted in *The Religious Herald* (Hartford) of April 4, 1846. 3½ columns, under the heading, Dr. Bushnell in London.

Note.—This letter was first sent to the London *Morning Chronicle* and was immediately returned by the editor. It was a consideration of the causes of the difficulties between Great Britain and the United States, especially those concerning the Oregon country. Extracts from the letter were first printed in this country in *The Religious Herald* of March 28, 1846. The following week (April 4, 1846) the letter appeared in full.

Letter: A Letter to His Holiness, Pope Gregory XVI. Dated London: April 2, 1846. Ward & Co., 27 Paternoster Row. 1846. Pp. 24.

Note.—This pamphlet is recorded in the catalogue of the British Museum. It was reprinted in *The Religious Herald* (Hartford), May 9. 1846 (4¾ columns), and aroused some opposition. See *The Religious Herald* of June 20, 1846—"The Letter to the Pope among the Papists." It was translated (considerably abbreviated) into Italian, appearing as Lettera al Romano Pontefice in the appendix of a volume entitled Degli ultimi casi di Romagna, by the Marquis Massimo Tapparelli d'Azeglio (Lugano: 1846). Recorded in the Index Expurgatorius. Reprinted in Building Eras in Religion (1881).

Sermon: Unconscious Influence. [*John xx. 8.*] Published by request. London: 1846. Republished in *The American National Preacher* (August, 1846), XX. 169-179, under title, Influence of Example, and again in Sermons for the New Life (1858).

Note.—This sermon was preached in London in March or April, 1846. It was reprinted in Great Britain at various times, *e.g.*, Edinburgh, 1849; London, 1852.

Sermon: Uses and Duties of Stormy Sundays. [*Psalms cxviii. 8.*] In *The American Pulpit* (Worcester, October, 1846), II. 123-133.

Address: An Address Before the Hartford County Agricultural Society. Delivered October 2, 1846. Hartford: 1846. Pp. 24. Republished as Agriculture at the East, in Work and Play (1864), early editions only (1864-1881).

1846

Sermon: THE DAY OF ROADS. [*Judges v. 6.*] A Discourse delivered on the Annual Thanksgiving, 1846. Hartford: 1846. Pp. 35. Republished in Work and Play (1864).

1847

Article: THE EVANGELICAL ALLIANCE. In *The New Englander* (January, 1847), V. 102-125. Republished same year in pamphlet form. New York: Baker & Scribner. Pp. 32.

Letter: ADDRESSED TO THE NORTH CONSOCIATION OF HARTFORD COUNTY. In *The New England Religious Herald* (Hartford), January 9, 1847. 1½ columns.

Note.—Strictures on the new by-laws and regulations of the Hartford Central Consociation.

Sermon: PROSPERITY OUR DUTY. [2 *Chronicles xxxii. 30.*] A Discourse delivered at the North Church, Hartford, Sabbath evening, January 31, 1847. [Published by request.] Hartford: 1847. Pp. 24. Republished in The Spirit in Man (1903).

Book: **DISCOURSES ON CHRISTIAN NURTURE.** (Approved by the Committee of Publication.) Boston: Massachusetts Sabbath School Society. Pp. 72. Introductory note and two discourses.

Note.—Suppressed after a few months by the Massachusetts Sabbath School Society.

Letter: TO THE EDITOR OF THE NEW ENGLAND RELIGIOUS HERALD. In *The New England Religious Herald* of October 16, 1847. $3\frac{1}{16}$ columns.

Note.—A reply to certain misrepresentations of Bushnell's views of Christian Nurture.

Pamphlet: AN ARGUMENT FOR "DISCOURSES ON CHRISTIAN NURTURE," addressed to the Publishing Committee of the Massachusetts Sabbath School Society. Hartford. Pp. 48. Republished in Views of Christian Nurture (1848).

Address: BARBARISM THE FIRST DANGER. [*Judges xvii. 13.*] A Discourse for Home Missions. New York: The American Home Missionary Society, 1847. Pp. 32. Republished in Work and Play, second edition.

Note.—Delivered in New York, Boston, and other places in May and June, 1847. This was the first public address through which Bushnell became widely known.

1848

Book: **VIEWS OF CHRISTIAN NURTURE and of Subjects Adjacent Thereto.** Second edition. Hartford, New York, and Boston: 1848 [1847c.]. Pp. 251.

Contents: Discourse (I.) on Christian Nurture. Discourse (II.) on Christian Nurture. Argument for Discourses on Christian Nurture. Spiritual Economy of Revivals of Religion (see 1838). Growth, not Conquest, the True Method of Christian Progress (see 1844). The Organic Unity of the Family (a sermon, *Jeremiah vii.* 18). The Scene of the Pentecost and a Christian Parish (a sermon, *Acts ii. 44-47*).

Note.—This, the second edition of Bushnell's first book (1847), very much enlarged by the additions, was almost wholly rewritten and published in its third form in 1861 (*q.v.*).

Article: CHRISTIAN COMPREHENSIVENESS. In *The New Englander* (January, 1848), VI. 81-111. Republished in Building Eras in Religion (1881).

Address: A DISCOURSE ON THE ATONEMENT. Delivered before the Divinity School in Harvard University, July 9, 1848. Published as third article in God in Christ (1849).

Address: CONCIO AD CLERUM: A DISCOURSE ON THE DIVINITY OF CHRIST. Delivered at the Annual Commencement of Yale College, August 15, 1848. Published as second article in God in Christ (1849).

Oration: WORK AND PLAY. An Oration delivered before the Society of Phi Beta Kappa, at Cambridge, August 24, 1848. Cambridge: 1848. Pp. 39. At least 3 editions. Republished as first article in Work and Play (1864).

Address: A DISCOURSE ON DOGMA AND SPIRIT, or the True Reviving of Religion. Delivered before the Porter Rhetorical Society, at Andover, September, 1848. Published as fourth article in God in Christ (1849).

1849

Book: **GOD IN CHRIST. Three Discourses delivered at New Haven, Cambridge and Andover,** with a preliminary Dissertation on Language. Hartford: 1849. Pp. 356.
Contents: I. Preliminary Dissertation on the Nature of Language as related to Thought and Spirit. II. The Divinity of Christ. III. The Atonement. IV. Dogma and Spirit, or the True Reviving of Religion.

1849

Sermon: THE MORAL USES OF GREAT PESTILENCES. [*Deuteronomy xxix. 24.*] A Discourse delivered in the North Church, Hartford, on the Occasion of the National Fast, August 3, 1849. In *The American Literary Magazine* (August), V. 81-94. Reprinted in pamphlet. Hartford: 1849. Pp. 16. Revised and republished as Of Plague and Pestilence, in Moral Uses of Dark Things (1868).

1850

Oration: THE FATHERS OF NEW ENGLAND. Delivered before the New England Society of New York, December 21, 1849, and published at their request. New York: George P. Putnam. 1850. Pp. 44. Republished as The Founders Great in their Unconsciousness, in Work and Play (1864). Reprinted in The New England Society Orations. 1820-1885. Collected and edited by Cephas Brainerd and Eveline Warner Brainerd. New York: The Century Company, 1901. II. 83-120.

1851

Book: **CHRIST IN THEOLOGY:** Being the Answer of the Author before the Hartford Central Association of Ministers, October, 1849, for the Doctrines of the Book entitled "God in Christ." Hartford: 1851. Pp. 348.

Contents: Preface. Introductory. Language and Doctrine. The Person of Christ. The Trinity. The Work of Christ. Conclusion.

Note.—This book was afterward withdrawn from publication by the author.

Address: SPEECH FOR CONNECTICUT. Being an Historical Estimate of the State, delivered before the Legislature and other invited guests at the Festival of the Normal School in New Britain, June 4, 1851. Hartford: 1851. Pp. 43. Republished as Historical Estimate of Connecticut, in Work and Play (1864).

Discourse: THE AGE OF HOMESPUN. Delivered at Litchfield, Conn., on the occasion of the Centennial Celebration, 1851. Pp. 107-130. In Litchfield County Centennial Celebration. Hartford: 1851. Reprinted separately with same pagination. Republished in Work and Play (1864).

1852

Discourse: RELIGIOUS MUSIC. [1 *Corinthians xiv.* 7.] Hartford: 1852. Pp. 5-31.

Note.—This discourse was delivered first in the North Church, Hartford—date unknown—at the opening of a new organ. It was repeated with some variations before the Beethoven Society of Yale College, at the twenty-fifth anniversary of the organization, July 28, 1851. It was published in a pamphlet along with a discourse on the same subject delivered by Rev. Thomas M. Clark (now—1903—Bishop of Rhode Island) at Christ Church, Hartford, on Trinity Sunday, 1852. Dr. Bushnell's discourse was republished in Work and Play (1864).

1852

Lecture: [REVEALED RELIGION.] *Romans viii. 22.*

Note.—The annual Dudleian lecture delivered at Cambridge, Mass., on May 12, 1852. Pp. 63, sm. quarto, MS. in the Harvard College Library. See Life and Letters (1880), p. 257, where Dr. B. speaks of this as his last lecture on the Supernatural. See Nature and the Supernatural, Chap. XV.

Letter: REMONSTRANCE FROM DR. BUSHNELL. Addressed to the General Association of Connecticut. In *The New England Religious Herald*, June 19, 1852. 1⅛ columns.

Note.—A protest against all intermeddling in his case.

1853

Sermon: COMMON SCHOOLS. A Discourse on the Modifications demanded by the Roman Catholics [*Leviticus xxiv. 22*], delivered in the North Church, Hartford, on the day of the late Fast, March 25, 1853. Hartford: 1853. Pp. 24. Republished in Building Eras in Religion (1881).

Sermon: TWENTIETH ANNIVERSARY. [*Philippians i. 5.*] A Commemorative Discourse delivered in the North Church, Hartford, May 22, 1853. Hartford: 1853. Pp. 32. See Life and Letters of Horace Bushnell (1880), p. 279.

REPORT OF THE COMMITTEE CONCERNING THE PROPOSED PUBLIC PARK. [Addressed] To the Honorable, the Court of Common Council of the City of Hartford, November 14, 1853. Pp. 8.

Note.—The substance of the report was Dr. Bushnell's.

1854

Sermon: THE NORTHERN IRON. [*Jeremiah xv. 12.*] A Discourse delivered in the North Church, Hartford, on the Annual State Fast, April 14, 1854. Published by request. Hartford: 1854. Pp. 29.

Letter: ADDRESSED TO REV. DR. HAWES. Dated Hartford, April 3, 1854. In *The New England Religious Herald* (Hartford), June 1, 1854. See Life and Letters of Horace Bushnell (1880), p. 337.

Speech: MADE BY DR. BUSHNELL AT THE GENERAL ASSOCIATION OF CONNECTICUT (New Haven), in June, 1854. Quoted (2 columns) in *The New England Religious Herald*, July 6, 1854.

Article: THE CHRISTIAN TRINITY A PRACTICAL TRUTH. In *The New Englander* (November, 1854), XII. 485-509. Republished in Building Eras in Religion (1881).

1855

Letter: CORRESPONDENCE: Letter dated New York, January 15, 1855. In *The New England Religious Herald*, January 18, 1855, in answer to one from J. N. Murdock, who had handed Bushnell a certificate of membership in the American Baptist Missionary Union. Bushnell accepts.

1856

Letter: LETTER FROM DR. BUSHNELL. Dated San Francisco, May 19, 1856. In *The Independent* (New York), July 3, 1856. 1 column.

Note.—The letter opens: "I suppose you will not be offended by a volunteer letter about the big trees of California which I have just visited."

Sermon: SOCIETY AND RELIGION [*Jeremiah i. 10*]: A Sermon for California, delivered on Sabbath evening, July 6, 1856, at the Installation of Rev. E. S. Lacy as Pastor of the First Congregational Church, San Francisco. Hartford: 1856. Pp. 32.

1857

MOVEMENT FOR A UNIVERSITY IN CALIFORNIA. A Statement to the Public by the Trustees of the College of California, and an Appeal by Dr. Bushnell. San Francisco: 1857. Pp. 23.

Note.—The "appeal" covers pages 9–23.

Sermon: SPIRITUAL DISLODGEMENTS. [*Jeremiah xlviii. 11.*] A Sermon of Reunion, preached in the North Church, Hartford, February 22, 1857. Hartford: 1857. Pp. 21. Republished in Sermons for the New Life (1858).

Sermon: A WEEK-DAY SERMON TO THE BUSINESS MEN OF HARTFORD. [*Acts xxvii. 15.*] In the Supplement to *The Courant*, Hartford, October 31, 1857. 5½ columns. Republished in The Spirit in Man (1903).

Note.—This sermon was preached in the North Church, Hartford, Tuesday, October 20, 1857. It had reference to the financial crisis of the year.

Sermon: THANKSGIVING FOR KANSAS. [*Numbers xi. 10.*]

Note.—Written with reference to the struggle to make Kansas a free State. Delivered November 26, 1857, in Hartford. See Life and Letters of Horace Bushnell (1880), p. 411. Printed, complete or in part, in some newspaper. A newspaper clipping is to be seen in the Wadsworth Athenæum, Hartford, as evidence.

1858

Article: CALIFORNIA, ITS CHARACTERISTICS AND PROSPECTS. In *The New Englander* (February, 1858), XVI. 142-182. Reprinted (pp. 42); also reissued in pamphlet. San Francisco: 1858.

Address: CITY PLANS. Written for the Public Improvement Society of Hartford. Not delivered. Date doubtful. Published in Work and Play (1864).

Book: **SERMONS FOR THE NEW LIFE.** New York: Charles Scribner. 1858. Pp. 456. Many editions. Reprints in England and Scotland. Revised in 1903.

Contents: I. Every Man's Life a Plan of God.—*Isaiah xlv. 5.* II. The Spirit in Man.—*Job xxxii. 8.* III. Dignity of Human Nature Shown from its Ruins.—*Romans iii. 13-18.* IV. The Hunger of the Soul.—*Luke xv. 17.* V. The Reason of Faith.—*John vi. 36.* VI. Regeneration.

John iii. 3. VII. The Personal Love and Lead of Christ.—*John x. 3.* VIII. Light on the Cloud.—*Job xxxvii. 21.* IX. The Capacity of Religion Extirpated by Disuse.—*Matthew xxv. 28.* X. Unconscious Influence.—*John xx. 8.* XI. Obligation a Privilege.—*Psalms cxix. 54.* XII. Happiness and Joy.—*John xv. 11.* XIII. The True Problem of Christian Experience.—*Revelation ii. 4.* XIV. The Lost Purity Restored.—*1 John iii. 3.* XV. Living to God in Small Things.—*Luke xvi. 10.* XVI. The Power of an Endless Life.—*Hebrews vii. 16.* XVII. Respectable Sin.—*John viii. 9.* XVIII. The Power of God in Self-Sacrifice.—*1 Corinthians i. 24.* XIX. Duty Not Measured by Our Own Ability.—*Luke ix. 13.* XX. He That Knows God will Confess Him.—*Psalms xl. 10.* XXI. The Efficiency of the Passive Virtues.—*Revelation i. 9.* XXII. Spiritual Dislodgements.—*Jeremiah xlviii. 11.* XXIII. Christ as Separate from the World.—*Hebrews vii. 26.*

Note.—Dedication to the people of his Church, in Hartford.

Book: **NATURE AND THE SUPERNATURAL, as together constituting the One System of God.** New York: Charles Scribner, 1858. Pp. 528. Many editions. Reprints in England and Scotland. Printed from new plates in 1903.

Note.—In May, 1864, Bushnell, in reply to criticisms of this work, wrote a new preface called "Preface to the Second Edition," thus adding six pages to the original which are not accounted for in the 528 pages. This preface of 1864 has been omitted in the edition of 1903. The pagination was irregular from 1864 to 1903.

Tract: POSITION AND POWER. Occasional, No. 2. Boston: The American Tract Society. Pp. 8.

Note.—This tract was published in 1858, or in the spring of 1859. It is noted as one of the year's publications at the annual meeting of the Tract Society in May, 1859. It contains (pp. 6–8) an extract from the sermon, On the Power of an Endless Life, previously published in Sermons for the New Life (1858).

Letter: CORRESPONDENCE. Letter in reply to one from the North Church and Society, signed by all the members of the Church and Society [17 May, 1858]. Dated Hartford, June 15, 1858. Addressed to Normand Smith, A. M. Collins, and others. In *The New England Religious Herald*, July 8, 1858.

1859

Sermon: PARTING WORDS. [*Jeremiah xxii. 10.*] A Discourse delivered in the North Church, Hartford, July 3, 1859. Published by request. Hartford: 1859. Pp. 25.

Note.—A farewell to his people on giving up his pastorate.

Letter: To THE COURANT, HARTFORD. Dated St. Anthony, Minn., August, 1859. Published in Hartford, Friday, August 12, 1859. ½ column.

Note.—Merely a glimpse of his surroundings in Minnesota.

1860

Sermon: THE CENSUS AND SLAVERY. [*Isaiah xxvi. 15.*] A Thanksgiving Discourse delivered in the Chapel at Clifton Springs, N. Y., November 29, 1860. Hartford: 1860. Pp. 24.

1861

Book: **THE CHARACTER OF JESUS: Forbidding his Possible Classification with Men.** New York: Charles Scribner, 1861 [1860c.]. Pp. 173.

Note.—This small volume was a reprint—slightly altered—of the tenth chapter of the treatise Nature and the Supernatural (1858). It appeared very soon in Scotch and English editions, and was translated into Spanish under the title Cristo. Estudio Filosofico por H. Bushnell. Madrid: 1881. Pp. 75 (pp. 3–6 consist of Prefacio del Traductor, Thomas L. Gulick).

Book: **CHRISTIAN NURTURE.** [*Isaiah liv. 13.*] New York: Charles Scribner, 1861 [1860c.]. Pp. 407. Reprints in England and Scotland.

Contents: Part I.—The Doctrine.
I. What Christian Nurture is.—*Ephesians vi. 4.* II. What Christian Nurture is.—*Ephesians vi. 4.* III. The Ostrich Nurture.—*Lamentations iv. 3.* IV. The Organic Unity of the Family.—*Jeremiah vii. 18.* V. Infant Baptism, How Developed.—*Acts ii. 39.* VI. Apostolic Authority of Infant Baptism.—*1 Corinthians i. 16.* VII. Church Membership of Children.—*Colossians i. 2.* VIII. The Out-Populating Power of the Christian Stock.—*Malachi ii. 15.*
Part II.—The Mode.
I. When and Where the Nurture Begins.—*2 Timothy i. 5.* II. Parental Qualifications.—*Genesis xviii. 19.* III. Physical Nurture to be a Means of Grace.—*Proverbs xxx. 8-9.* IV. The Treatment that Discourages Piety.—*Colossians iii. 21.* V. Family Government.—*1 Timothy iii. 4.* VI. Plays and Pastimes, Holidays and Sundays.—*Zechariah viii. 5.* VII. The Christian Teaching of Children.—*2 Timothy iii. 14.* VIII. Family Prayers.—*Hosea ii. 21-22.*

Sermon: REVERSES NEEDED. [*Proverbs xxiv. 10.*] A Discourse delivered on the Sunday [July 28, 1861] after the Disaster of Bull Run, in the North Church, Hartford. Hartford: 1861. Pp. 27. Republished in The Spirit in Man (1903).

1863

Article: THE DOCTRINE OF LOYALTY. In *The New Englander* (July, 1863), XXII. 560-581. Republished in Work and Play (1864).

Note.—Originally prepared as an address for a public occasion, but not completed in time.

1864

Book: **WORK AND PLAY; or Literary Varieties.** New York: Charles Scribner, 1864. Pp. 464. Revised in 1881 and in 1903.

Contents: I. Work and Play. II. The True Wealth or Weal of Nations. III. The Growth of Law. IV. The Founders Great in their Unconsciousness. V. Historical Estimate of Connecticut. VI. Agriculture at the East. VII. Life, or the Lives. VIII. City Plans. IX. The Doctrine of Loyalty. X. The Age of Homespun. XI. The Day of Roads. XII. Religious Music.

Note.—A revised edition of this book was issued in 1881 with the substitution of Barbarism the First Danger in place of No. VI. Agriculture at the East. New York: Charles Scribner. Pp. 470. It was designated as Volume I. among three volumes of Literary Varieties. See 1868, 1881 and 1903.

Book: **CHRIST AND HIS SALVATION: In Sermons Variously Related Thereto.** New York: Charles Scribner. 1864. Pp. 456.

Contents: I. Christ Waiting to Find Room.—*Luke ii. 7.* II. The Gentleness of God.—*Psalms xviii. 35.* III. The Insight of Love.—*Mark xiv. 8.* IV. Salvation for the Lost Condition.—*Matthew xviii. 11.* V. The Fasting and Temptation of Jesus.—*Matthew iv. 1, 2.* VI. Conviction of Sin by the Cross.—*John xvi. 9-11.* VII. Christ Asleep.—*Matthew viii. 24.* VIII. Christian Ability.—*James iii. 4.* IX. Integrity and Grace.—*Psalms vii. 8.* X. Liberty and Discipline.—*Mark ii. 19, 20.* XI. Christ's Agony, or Moral Suffering.—*Luke xxii. 44.* XII. The Physical Suffering, or Cross of Christ.—*Hebrews ii. 10.* XIII. Salvation by Man.—*1 Corinthians xv. 21.* XIV. The Bad Consciousness Taken Away.—*Hebrews x. 2.* XV. The Bad Mind Makes a Bad Element.—*John viii. 48.* XVI. Present Relations of Christ with His Followers.—*John xiv. 28.* XVII. The Wrath of the Lamb.—*Revelation vi. 16, 17.* XVIII. Christian Forgiveness.—*Ephesians iv. 32.* XIX. Christ Bearing the Sins of Transgressors.—*Hebrews ix. 28.* XX. The Putting on of Christ.—*Romans xiii. 14.* XXI. Heaven Opened.—*John i. 51.*

Note.—This book is dedicated (June 10, 1864) to Joseph Sampson of New York. In the revised edition the volume is entitled Sermons on Christ and His Salvation. See 1877.

Sermon: POPULAR GOVERNMENT BY DIVINE RIGHT. [*Jeremiah xxx. 21.*] Delivered on the late National Thanksgiving (November 24, 1864), in the South Church, Hartford, before the Congregations of that and the South Baptist Church. Hartford: 1864. Pp. 16. Republished in Building Eras in Religion (1881).

1865

Article: ABJURATION OF AMERICA. In *Hours at Home* (July, 1865), I. 244-245.

Note.—Comments on "a hymn that bears no vestige of the continent but the name."

Oration: OUR OBLIGATIONS TO THE DEAD. Delivered at the Commemorative Celebration, held July 26, 1865, in honor of the Alumni of Yale College who were in the Military or Naval Service of the United States during the Recent War. In Addresses and Proceedings at the Commemorative Celebration. New Haven: 1866. Pp. 9-38. Republished in Building Eras in Religion (1881).

1866

Book: **THE VICARIOUS SACRIFICE, Grounded in Principles of Universal Obligation.** New York: Charles Scribner & Co., 1866 [1865c.]. Pp. 552. See 1874 and 1877.

Article: THE NATURAL HISTORY OF THE YAGUEY FAMILY. In *Hours at Home* (March, 1866), II. 413-418.

Sermon: RELIGIOUS NATURE AND RELIGIOUS CHARACTER. [*Acts xvii. 27.*] In *The Monthly Religious Magazine* (March, 1866), XXXV. 156-169. Republished in Sermons on Living Subjects (1872).

Address: PULPIT TALENT. Delivered before the Porter Rhetorical Society of Andover Theological Seminary at their Anniversary, September, 1866. In *Hours at Home* (October, 1866), III. 485-499. Republished in Building Eras in Religion (1881).

Sermon: [DISCOURSE IN MEMORY OF REV. DR. NOAH PORTER.] *Psalms lxxi. 9.* In Memorial of Noah Porter, D.D., late of Farmington, Conn., comprising the Discourses of President T. D. Woolsey, Rev. Levi L. Paine, and Horace Bushnell, D.D., occasioned by his Death. Farmington: 1867. Pp. 75.

Note.—Dr. Bushnell's sermon occupies pp. 41-63. It was preached the third Sunday (October 14, 1866) after Dr. Porter's death, in the pulpit of Dr. Porter's church in Farmington. Because of a severe storm Dr. Bushnell had been prevented from attending the funeral services in September. Dr. Porter died September 24, 1866. Published with slight alterations as the following article.

Article: HOW TO MAKE A RIPE AND RIGHT OLD AGE. In *Hours at Home* (December, 1866), IV. 106-112.

1867

Article: MORAL USES OF DARK THINGS. I. Of Night and Sleep. In *Hours at Home* (February, 1867), IV. 289-297. Republished as the first paper in Moral Uses of Dark Things (1868).

Note.—The first of a series of thirteen articles to appear in *Hours at Home*, which, enlarged by several additions, formed a volume in 1868 (*q. v.*).

1867

Article: II. Of Non-Intercourse Between Worlds. In *Hours at Home* (March, 1867), IV. 385-393. Republished in Moral Uses of Dark Things (1868).

Sermon: Building Eras in Religion. Delivered at the Dedication of the Park Church, Hartford, Conn., on Friday evening, March 29, 1867.

Note.—First published in *Hours at Home* (September, 1868), VII. 385-394. It appears as the first paper in the book, Building Eras in Religion (1881), to which it gives the title.

Article: III. Bad Government or Bad Men in Power. In *Hours at Home* (April, 1867), IV. 481-488. Republished in Moral Uses of Dark Things (1868).

Article: IV. Of Want and Waste. In *Hours at Home* (May, 1867), V. 1-9. Republished in Moral Uses of Dark Things (1868).

Article: V. Of the Condition of Solidarity. In *Hours at Home* (June, 1867), V. 97-105. Republished in Moral Uses of Dark Things (1868).

Article: VI. Of Oblivion, or Dead History. In *Hours at Home* (July, 1867), V. 212-220. Republished in Moral Uses of Dark Things (1868).

Article: VII. Of the Animal Infestations. In *Hours at Home* (August, 1867), V. 307-315. Republished in Moral Uses of Dark Things (1868).

Article: VIII. Of Physical Pain. In *Hours at Home* (September, 1867), V. 385-394. Republished in Moral Uses of Dark Things (1868).

Sermon: The Value One Man Has to Another. [*2 Corinthians xii. 14.*] In *The Advance* (Chicago). Thursday, September 5, 1867. Vol. I., No. 1. Republished as The Property Right We Are to Get in Souls, in Sermons on Living Subjects (1872).

Article: IX. Of Things Unsightly and Disgustful. In *Hours at Home* (November, 1867), VI. 1-9. Republished in Moral Uses of Dark Things (1868).

Article: X. Of Insanity. In *Hours at Home* (December, 1867), VI. 97-106. Republished in Moral Uses of Dark Things (1868).

1868

Article: XI. Of Physical Danger. In *Hours at Home* (January, 1868), VI. 193-201. Republished in Moral Uses of Dark Things (1868).

1868

Sermon: WHAT IT IS TO PREACH CHRIST. [*2 Corinthians iv. 6.*] In *The Advance* (Chicago). Thursday, January 2, 1868. Vol. I., No. 18. Republished as The Gospel of the Face, in Sermons on Living Subjects (1872).

Article: XII. OF THE MUTABILITIES OF LIFE. In *Hours at Home* (February, 1868), VI. 296-305. Republished in Moral Uses of Dark Things (1868). See 1842.

Article: THE LAW OF FEEDING AS PERTAINING TO SOULS. In *The Advance* (Chicago). Thursday, February 13, 1868. Vol. I., No. 24.

Article: THE LEARNING HOW TO FEED. In *The Advance* (Chicago). Thursday, February 20, 1868. Vol. I., No. 25.

Article: XIII. OF WINTER. In *Hours at Home* (March, 1868), VI. 406-414. Republished in Moral Uses of Dark Things (1868).

Article: SCIENCE AND RELIGION. In *Putnam's Magazine* (March, 1868), I. 265-275.

Article: MEANING AND USE OF THE LORD'S SUPPER. In *The Advance* (Chicago). Thursday, March 5, 1868. Vol. I., No. 27.

Note.—The Extracts, Meaning of the Supper, printed in the Spirit in Man (1903), are taken, not from this article, but from a sermon in MS., written in 1849.

Address: TRAINING FOR THE PULPIT MANWARD. Delivered at the decennial anniversary of the Chicago Theological Seminary, before the Rhetorical Society, Wednesday, April 29, 1868. In *Hours at Home* (July, 1868), VII. 193-203. Republished in Building Eras in Religion (1881).

Article: DISTINCTIONS OF COLOR. In *Hours at Home* (May, 1868), VII. 81-89. Republished in Moral Uses of Dark Things (1868).

Book: **MORAL USES OF DARK THINGS.** New York: Charles Scribner & Co., 1868. Pp. 360. Revised in 1881 and in 1903.

Contents: I. Of Night and Sleep. II. Of Want and Waste. III. Of Bad Government. IV. Of Oblivion, or Dead History. V. Of Physical Pain. VI. Of Physical Danger. VII. Of the Conditions of Solidarity. VIII. Of Non-Intercourse Between Worlds. IX. Of Winter. X. Of Things Unsightly and Disgustful. XI. Of Plague and Pestilence. XII. Of Insanity. XIII. Of the Animal Infestations. XIV. Of Distinctions of Color. XV. Of the Mutabilities of Life. XVI. Of the Sea.

Note.—In the uniform edition this volume appears as Volume II. among the three volumes of Literary Varieties. See 1864, 1881 and 1903.

1869

Article: Progress. In *Hours at Home* (January, 1869), VIII. 199-210.

Article: Hartford Park. In *Hearth and Home* (Saturday, February 6, 1869), I. 101-102. Reprinted almost entire in Life and Letters of Horace Bushnell (1880), 312-319.

Note.—Written at the request of Mr. Donald G. Mitchell.

Sermon: God's Thoughts Fit Bread for Children. [*Psalms cxxxix. 17.*] A Sermon preached before the Connecticut Sunday-School Teachers' Convention at the Pearl Street Congregational Church, Hartford, Conn., Tuesday evening, March 2, 1869. Published by request of the Convention. Boston: 1869. Pp. 38. Bound in Cloth. Republished in The Spirit in Man (1903).

Book: **WOMEN'S SUFFRAGE; The Reform Against Nature.** New York: Charles Scribner, 1869. Pp. 184.

Note.—Dedicated to his wife.

Article: Our Gospel a Gift to the Imagination. In *Hours at Home* (December, 1869), X. 159-172. Republished in Building Eras in Religion (1881).

1870

Address: The New Education. Delivered at the Annual Commencement of the Sheffield Scientific School, New Haven, July 18, 1870. In *Hours at Home* (September, 1870), XI. 421-434. Republished in Building Eras in Religion (1881).

Note.—An argument for training in practical science.

1871

Articles: A Series on the subject of Prayer, appearing in *The Advance* (Chicago).

1. Prayer Accorded as a Right of Petition. Thursday, April 13, 1871. Vol. IV., No. 189.
2. Ends for which Prayer is Instituted. Thursday, April 27. IV., No. 191.
3. By What in a Prayer Does it Prevail? Thursday, May 18. IV., No. 194.
4. Prayer as Related to Second Causes. Thursday, June 8. IV., No. 197.
5. Prayer as Related to God's Will. Thursday, June 29. IV., No. 200.
6. Prayer in the Name of Christ. Thursday, July 13. IV., No. 202.
7. The Prayer of Faith. Thursday, August 3. IV., No. 205.
8. Inducement with Character through Prayer. Thursday, August 31. V., No. 209.

1871

9. THE TESTING OF PRAYER. Thursday, October 3, 1872. VI., No. 265.

Note.—The ninth article was not printed for more than a year after it was written.

Letter: THE CONFLAGRATION. Letter from Dr. Bushnell, dated Hartford, November 1, 1871. In *The Advance* (Chicago). Thursday, November 16, 1871. V., No. 219.

Letter: To HENRY W. LONGFELLOW. Dated Hartford, December 28, 1871. First printed in Samuel Longfellow's Final Memorials of Henry Wadsworth Longfellow (1887), pp. 178-179. See also the rearranged edition of Longfellow's Life (1891), III. 192-193. Again reprinted in Colonel T. W. Higginson's Henry Wadsworth Longfellow (American Men of Letters Series), 1902, pp. 245-246.

Note.—Longfellow's The Divine Tragedy, forming the first part of the trilogy, Christus: A Mystery, appeared December 12, 1871. It was issued with misgivings on the poet's part as to its merit. Bushnell's letter was a timely and cordial expression of satisfaction with the poem.

1872

Speech: THE CAPITOL SITE. In *The Courant* (Hartford), Monday, January 8, 1872. Extracts. 1¼ columns.

Note.—Delivered Saturday night, January 6th, in Central Hall, Hartford.

Book: **SERMONS ON LIVING SUBJECTS.** New York: Scribner, Armstrong & Co., 1872. Pp. 468.

Contents: I. Mary, the Mother of Jesus.—*Luke i. 28.* II. Loving God is but Letting God Love Us.—*1 John iv. 16.* III. Feet and Wings.—*Ezekiel i. 24.* IV. The Gospel of the Face.—*2 Corinthians iv. 6.* V. The Completing of the Soul.—*Colossians ii. 10.* VI. The Immediate Knowledge of God.—*1 Corinthians xv. 34.* VII. Religious Nature and Religious Character.—*Acts xvii. 27.* VIII. The Property Right We Are to Get in Souls.—*2 Corinthians xii. 14.* IX. The Dissolving of Doubts.—*Daniel v. 16.* X. Christ Regenerates even the Desires.—*Mark x. 35.* XI. A Single Trial Better than Many.—*Hebrews ix. 27.* XII. Self-examination Examined.—*Psalms xxvi. 2.* XIII. How to be a Christian in Trade.—*Matthew xxv. 16.* XIV. In and by Things Temporal are Given Things Eternal.—*2 Corinthians iv. 8.* XV. God Organizing in the Church His Eternal Society.—*Hebrews xii. 22-23.* XVI. Routine Observance Indispensable.—*Matthew vi. 11.* XVII. Our Advantage in being Finite.—*Hebrews ii. 7.* XVIII. The Outside Saints.—*Acts x. 34-35.* XIX. Free to Amusements, and too Free to Want Them.—*1 Corinthians x. 27.* XX. The Military Discipline.—*2 Timothy ii. 3-4.* XXI. The Coronation of the Lamb.—*Revelation xxii. 1.* XXII. Our Relations to Christ in the Future Life.—*1 Corinthians xv. 28.*

1874

Book: **FORGIVENESS AND LAW, Grounded in Principles Interpreted by Human Analogies.** New York: Scribner, Armstrong & Co., 1874. Pp. 256. See 1877. The Vicarious Sacrifice.

1875

Paper: INSPIRATION BY THE HOLY SPIRIT.

Note.—This was left in MS. by Dr. Bushnell, designed as the beginning and outline of a book. Published in The Spirit in Man (1903).

1877

Book: **THE VICARIOUS SACRIFICE, Grounded in Principles Interpreted by Human Analogies.** New York: Charles Scribner, 1877. In two volumes. I., pp. 552; II., pp. 269.

Note.—It had been the intention of the author to make the book Forgiveness and Law (1874), the second volume of Vicarious Sacrifice (1866), and in doing so to omit Parts III. and IV. of the earlier work; not that there was anything in those sections which he wished to retract, but because he considered the later book as a statement of more advanced thought along the same lines, and therefore as superseding parts of the earlier work. But when the editors of his book undertook the task of carrying out his wishes, by advice of competent judges they decided it to be best to let each book stand as originally written, merely making them two volumes of the same book. Under this plan some repetitions were unavoidable. On the other hand, some of the best passages in The Vicarious Sacrifice were saved to the reader, and the historic character of both books was preserved.

Forgiveness and Law, made second volume of The Vicarious Sacrifice, is increased, pp. 259-269, by several supplementary notes left by Dr Bushnell in MS. The secondary part of the title of the first volume (1866, *q. v.*) is now made to conform to the later wording—"Grounded in Principles of Universal Obligation" becomes "Grounded in Principles Interpreted by Human Analogies." The second volume has an editorial advertisement giving the facts of republication as stated below.

A Uniform Edition of Dr. Bushnell's Writings was begun in 1877 and completed in 1881. Dr. Bushnell had revised some of the books himself in preparation for this. He died February 17, 1876, and the work was completed by his daughters. This edition included:

The Vicarious Sacrifice, 2 volumes; Christian Nurture; God in Christ; Sermons for the New Life; Sermons on Living Subjects; Christ and his Salvation (sermons); Nature and the Supernatural; Three volumes under the heading of Literary Varieties, viz.: Work and Play, I. Moral Uses of Dark Things, II. Building Eras in Religion (posthumous collection), III.

1881

Book: **BUILDING ERAS IN RELIGION. Literary Varieties,** III. New York: Charles Scribner's Sons, 1881. Pp. 459.

Contents: I. Building Eras in Religion. II. The New Education. III. Common Schools. IV. The Christian Trinity a Practical Truth. V. Spiritual Economy of Re-

vivals of Religion. VI. Pulpit Talent. VII. Training for the Pulpit Manward. VIII. Our Gospel a Gift to the Imagination. IX. Popular Government by Divine Right. X. Our Obligations to the Dead. XI. Letter to his Holiness, Pope Gregory XVI. XII. Christian Comprehensiveness.

Note.—This volume was made up after Dr. Bushnell's death and was composed of fugitive articles, many of them left by Dr. Bushnell under the heading *Reliquiæ*. See 1877.

1903

Book: **THE SPIRIT IN MAN. Sermons and Selections.** New York: Charles Scribner's Sons, 1903. Pp. 473. Contents: Part I. Inspiration by the Holy Spirit. Part II. Sermons (eleven). Part III. Selections from Sermons (twenty-seven). Part IV. Ceremony of Marriage; A Group of Letters; Aphorisms; Bibliography.

Note.—The volume takes its title from a sermon first published in Sermons for the New Life (1858).

"Three volumes by Horace Bushnell are to be re-issued in 1903 by Charles Scribner's Sons:

1. Nature and the Supernatural. Printed from new plates, with the omission of the "Preface to the Second Edition" which was written in May, 1864. See 1858.
2. Sermons for the New Life. Carefully revised and printed from new plates. See 1858.
3. Work and Play. Vol. I. of Literary Varieties. Carefully revised and printed from new plates. See 1864.]

Part II.

CONTROVERSIAL WRITINGS ADDRESSED TO OR WRITTEN CONCERNING HORACE BUSHNELL

1839

A Review of the Rev. Horace Bushnell's Discourse on the Slavery Question, delivered in the North Church, Hartford, January 10, 1839. By Francis Gillette. Hartford. Pp. 44.

1843

A Letter to Dr. Bushnell, of Hartford, on the Rationalistic, Socinian, and Infidel Tendency of Certain Passages in His Address before the Alumni of Yale College. Signed "Catholicus." Hartford: November, 1843. Pp. 23.

1847

Letter to Rev. Dr. Bushnell on Christian Nurture, by B. Tyler. Dated East Windsor Hill, June 7, 1847. Pp. 22.

Note.—This letter was read at the annual meeting of the North Association of Hartford County. "The brethren expressed their unanimous approbation of it and requested that it might be published."

1847

REVIEW OF DR. BUSHNELL'S DISCOURSES ON CHRISTIAN NURTURE. Extracted by permission from *The Princeton Review*. New York: 1847. Pp. 30. Ascribed to Professor C. Hodge, of Princeton, N. J.

1848

[Seven] LETTERS TO THE REV. HORACE BUSHNELL, D.D. Containing strictures on his book entitled "Views of Christian Nurture, and Subjects adjacent thereto." By Bennet Tyler, D.D., President and Professor of Christian Theology in the Theological Institute of Connecticut. Hartford: 1848. Pp. 80.

Note.—The pamphlet is dated at East Windsor Hill, March 20, 1848.

1849

WHAT DOES DR. BUSHNELL MEAN? By Omicron. Hartford: 1849. Pp. 28. From *The New York Evangelist*, and ascribed to Rev. Dr. C. A. Goodrich, of New Haven.

REVIEW OF DR. BUSHNELL'S THEORIES OF THE INCARNATION AND ATONEMENT. (A Supplement to "Theophany.") By Robert Turnbull, Pastor of the First Baptist Church, Hartford. Hartford: 1849. Pp. 77.

NOTICE OF "GOD IN CHRIST." In *The New Englander* (May, 1849), VII. 324-326. Ascribed to Leonard Bacon, D.D., of New Haven, Conn.

REVIEW OF "GOD IN CHRIST." In *The Christian Observatory* (Boston, June, 1849), III. 241-300. Said to be the joint work of the editors, Rev. Drs. Adams, Albro and Beecher, and Messrs. Kirk, McClure, Stearns and Thompson.

REVIEW OF DR. BUSHNELL'S "GOD IN CHRIST." By Enoch Pond, D.D. Bangor: 1849. Pp. 128.

REVIEW OF DR. BUSHNELL'S DISSERTATION ON LANGUAGE. In *The Theological and Literary Journal* (New York, July, 1849), II. 61-131. By the editor, David N. Lord.

CONTRIBUTIONS OF CC. Now declared in full as Criticus Criticorum. [By Amos S. Chesebrough, D.D.] Hartford: Pp. 60.

Note.—Ten letters written in defence of Bushnell, six of which appeared first in *The New England Religious Herald* for July 7, 14, 21, 28, August 4 and 18, 1849. As the editor of the paper was unwilling to continue them, they were published by request in pamphlet form.

1850

REMONSTRANCE AND COMPLAINT OF THE ASSOCIATION OF FAIRFIELD WEST TO THE HARTFORD CENTRAL ASSOCIATION. Together with the Reply of the Hartford Central Association. New York: March, 1850. Pp. 35.

1850

MINUTES OF THE GENERAL ASSOCIATION OF CONNECTICUT AT THEIR MEETING IN LITCHFIELD, JUNE, 1850. New Haven: 1850. [Including Declaration disclaiming responsibility for the doctrines of the Book, "God in Christ," pp. 17-18.]

1852

APPEAL OF THE ASSOCIATION OF FAIRFIELD WEST TO THE ASSOCIATED MINISTERS CONNECTED WITH THE GENERAL ASSOCIATION OF CONNECTICUT. New York: 1852. Pp. 95.

1854

A PROTEST OF THE PASTORAL UNION TO THE PASTORS AND CHURCHES OF CONNECTICUT. Adopted at a meeting held in Wethersfield, Conn., October 24 and 25, 1854. Pp. 7.

1866

REMARKS ON DR. BUSHNELL'S "VICARIOUS SACRIFICE." By Rev. W. W. Andrews. Hartford: 1866. Pp. 81.

REVIEW OF DR. BUSHNELL ON "THE VICARIOUS SACRIFICE." By Professor Noah Porter, Yale College. In *The New Englander* (April, 1866), XXV. 228-282. Cp. XXV. 160-162. January, 1866.

1879

CONCERNING A RECENT CHAPTER OF ECCLESIASTICAL HISTORY. In *The New Englander* (September, 1879), XXXVIII. 701-712. By Leonard Bacon, D.D. [A letter first written to Mrs. Horace Bushnell for use in the Life and Letters of H. B. (pp. 201, 245, 246), dated August 16, 1878.]

1896

THE HARTFORD CENTRAL ASSOCIATION AND THE BUSHNELL CONTROVERSY. An Historical Address given before the Hartford Central Association, February 3, 1896. By Edwin Pond Parker, D.D., Pastor of the Second Church of Hartford. Published by the Association. Hartford: 1896. Pp. 29.

1902

BUSHNELL CENTENARY. Minutes of the General Association of Connecticut at the One Hundred and Ninety-third Annual Meeting Held in Hartford, June 17, 18, 1902. Hartford: 1902. Pp. 121.

The Addresses in this pamphlet are: [1] BUSHNELL AS A RELIGIOUS LEADER. By Williston Walker. Pp. 15-34. [2] THE SECRET OF BUSHNELL. By Theodore T. Munger. Pp. 35-46. [3] REMINISCENCES OF THE BUSHNELL CONTROVERSY. By Amos S. Chesebrough. Pp. 47-57. [4] BUSHNELL THE CITIZEN. By Charles Hopkins Clark.

Pp. 58-69. [5] Personal Reminiscences. By Joseph H. Twichell. Pp. 70-85. [6] Horace Bushnell—Christian Prophet. By Edwin Pond Parker. Pp. 86-99. [7] Bushnell and Christian Nurture: the Doctrine. By Charles E. McKinley. Pp. 100-110. [8] Bushnell and Christian Nurture: the Mode. By William J. Mutch. Pp. 111-121.

Note.—Rev. W. W. Ranney was chairman of the Committee of Publication.

Historical and Official Statements and Reports of the Bushnell Case from The New England Religious Herald.

Note.—*The Religious Herald* was a paper, whose first number was published in Hartford, February 1, 1843. Beginning as a bi-weekly, it was changed to a weekly from November 29, 1843. In January, 1847, it changed its title and became *The New England Religious Herald*. Its publication ceased in 1899. Its early numbers were contemporaneous with the controversy about the writings of Dr. Bushnell, and as it was situated at the storm-centre it contains more details of the controversy than can be found in any other publication. The files of the paper are in the possession of D. S. Moseley, son of the original proprietor, and are to be found at his office, 336 Asylum Street, Hartford.

VOL. V., 1847.

The Hartford North Consociation, January 9, 16, 23, 30, February 6.

VOL. VI., 1848.

The General Association of Connecticut, June 17.

VOL. VII., 1849.

The Hartford Central Association, August 12, October 27, November 17.

Reply of the Minority, J. Hawes and W. Clarke, December 29.

VOL. VIII., 1850.

Reply of the Minority, concluded, January 12.

Letter addressed to the Members of Hartford Central Association, Signed by Shubael Bartlett, Bennet Tyler and fifteen others, February 16.

Discussion of the above, March 9, 16, 23, 30.

New Haven West Association, May 9.

Response of Hartford North Association to the communication addressed to them by the Association of Fairfield West, May 18.

Hartford Central Association, June 8.

Windham Association, Thompson, June 15.

Eastern Association of New Haven County, North Haven, June 15.

Middlesex Association, Deep River, June 15.

Action of Litchfield South Association, June 15.

Association of Tolland, June 15.

Meeting of the General Association of Connecticut, June 29.

VOL. IX., 1851.

The Association of Fairfield West to Hartford Central Association, June 14.
Letter from J. Hawes and W. Clarke, June 21.
General Association, June 28.

VOL. X., 1852.

Remonstrance from Dr. Bushnell to General Association of Connecticut, June 19.
Discussion of above, June 26.
North Church of Hartford withdraws from North Consociation of Hartford County, July 3.
The General Association discussed, July 3.

VOL. XI., 1853.

Memorial of Hartford Central Association to the General Association, to assemble at Waterbury, June 23.
Fairfield West Association, June 23.
The General Association of Connecticut at Waterbury, June 30.
Reply to the Memorial of Hartford Central Association, July 21.
The "Mysterious" Convention, December 15.

VOL. XII., 1854.

Proposed Congregational Convention, January 5.
Circular to the Convention, January 12.
Minutes of Proceedings of the Convention of December 5, 1853, January 12.
The New London Convention, January 19, 26, February 2, February 9, March 12.
Action of the New London Consociation as to the proposed New London Convention, March 23.
The New London Convention again, March 30, May 18, 25.
Letter from Dr. Bushnell to Dr. Hawes, June 1.
Reply of Dr. Hawes to Dr. Bushnell, June 1.
Fairfield West Association and Dr. Hawes, June 15.
The General Association, June 15.
The General Association, June 29.
Proceedings of the General Association and remarks of Dr. Bushnell, July 6.

CONTEMPORARY CRITICISM AND CONTROVERSY ABOUT THE BOOKS OF DR. BUSHNELL.

On August 16, 1843, Dr. Bushnell delivered before the Society of Alumni of Yale College an oration on THE MORAL TENDENCIES AND RESULTS OF HUMAN HISTORY (later entitled The Growth of Law. See Work and Play, pp. 78-123). Discussion aroused by this address is to be found in *The New England Religious Herald* under the following dates:

Vol. I., 1843. September 20, December 6, 20, 27.
Vol. II., 1844. January 3, 10, 24, 31; February 7, 14; March 13.

In 1847 Dr. Bushnell wrote, and the Massachusetts Sabbath School Society published, a small book called DISCOURSES ON CHRISTIAN NURTURE, which was soon suppressed by that Society. Controversy concerning it as reported in *The New England Religious Herald* was under the following dates:

Vol. V., 1847. August 7, 14, 28; September 4, 11, 18; October 16; November 6, 20; December 4.

Vol. VI., 1848. March 25; April 1, 15, 29; May 6, 20, 27; June 3, 10, 17; July 1, 8, 15, 22.

In the summer of 1848 Dr. Bushnell delivered at Cambridge, Andover, and New Haven the doctrinal discourses which, early in the following year, were collected and published in the book GOD IN CHRIST. Controversy on the discourses and the book, as reported in *The New England Religious Herald*, may be found under the following dates:

Vol. VI., 1848. July 29; August 26; September 2, 16; October 21, 28; November 4, 11, 18.

Vol. VII., 1849. March 10; April 7, 14, 28; May 5, 12, 19, 26; June 2, 9, 23; July 7, 28; August 4, 18; October 27; November 17, 24; December 1, 8, 15, 22, 29.

Henceforth, during the years 1850, 1851, 1852, 1853, 1854, the controversy related not only to the books of Dr. Bushnell (of which another, CHRIST IN THEOLOGY, was published in 1851), but to the ecclesiastical measures designed to silence him, to his character and to the smallest of his acts and utterances. In those five years there were few numbers of *The New England Religious Herald* which did not contribute to the discussion. Additional bibliographical material taken from *The New England Religious Herald* has been deposited in the Watkinson Library, Hartford, in the Yale University Library, New Haven, in Harvard College Library, Cambridge, Mass., and in the Boston Public Library.

PART III.

WRITINGS ABOUT HORACE BUSHNELL

A.—MEMOIRS.

LIFE AND LETTERS OF HORACE BUSHNELL. New York: Harper & Brothers, 1880. Pp. 579. Charles Scribner's Sons, 1903. [Prepared by Mary Bushnell Cheney, Rev. Dr. E. P. Parker and Frances Louisa Bushnell, with contributions from Bishop Thomas M. Clark, Rev. Dr. Leonard Bacon, Rev. Dr. C. A. Bartol, Rev. Amos S. Chesebrough, Mrs. Bushnell, Rev. George Bushnell, Rev. Dr. Robert McEwen and others.]

Note.—The new edition (1903) of this book is slightly revised, and contains, besides portraits, several illustrations of places associated with Horace Bushnell's life.

HORACE BUSHNELL, PREACHER AND THEOLOGIAN. By Theodore T. Munger, D.D. Boston: Houghton, Mifflin & Co., 1899. Pp. 425. [With Chronology, List of Published Writings and Index.]

B.—Rev. Dr. T. T. Munger's Writings and Addresses on Horace Bushnell.

HORACE BUSHNELL, PREACHER AND THEOLOGIAN. (1899.) See Memoirs above.

PROPHETS OF THE CHRISTIAN FAITH. A Series of Essays. [By various writers.] New York: The Macmillan Company, 1896. Pp. 241. (Dr. Munger's Essay on Horace Bushnell is No. X., pp. 169-192.)

CHRISTENDOM ANNO DOMINI MDCCCCI. A Presentation of Christian Conditions, etc. Edited by William D. Grant. New York: Chauncey Holt, 1902. 2 vols. Horace Bushnell, II. 120-127.

A LIBRARY OF THE WORLD'S BEST LITERATURE. New York: The International Society, 1897. VII. 2909-2926. Horace Bushnell (1802-1876). A critical estimate, followed by quotations from Work and Play, The Age of Homespun, The Founders, Religious Music.

Memorial Sermon. In *The Pacific* (San Francisco). Reprinted in *Hartford Courant*, April 10, 1876.

Horace Bushnell: the Centenary of a Great Alumnus. In *The Yale Alumni Weekly*, New Haven, April 9, 1902.

Horace Bushnell: A Correction. In *The Yale Alumni Weekly*, New Haven, April 23, 1902.

The Aphorisms of Bushnell. *The Congregationalist*, Boston, June 7, 1902.

Addresses: The Centenary of Horace Bushnell. Before the Twentieth Century Club, Boston, April 7, 1902. Bushnell as a Theologian. Before the Baptist Union, Boston, April 12, 1902. The Life and Work of Dr. Bushnell. Before the Park Church, Hartford, April 13, 1902; and again before the New Haven Colony Historical Society, April 14, 1902. The Secret of Horace Bushnell. Before the General Association of the Congregationalist Ministers of Connecticut, Park Church, Hartford, June 17, 1902. Printed in the Report of the Association, pp. 35-46, Hartford: 1902. Also in *The Outlook* (August 30, 1902), LXXI. 1063-1068.

Note.—The first three of Dr. Munger's addresses, somewhat similar in content, have not been printed.

C.—Selected References.

BOOKS.

YALE LECTURES. By Nathaniel J. Burton, D.D. Edited by Richard E. Burton. New York: C. L. Webster & Co., 1888. Horace Bushnell. An address delivered on the occasion of the unveiling of a Bushnell Memorial Tablet in Park Church, Hartford, November 24, 1878. 415-429.

PRINCIPLES AND PORTRAITS. By C. A. Bartol, D.D. Boston: Roberts Brothers, 1880. Bushnell the Theologian. 366-385.

THE MEMORIAL HISTORY OF HARTFORD COUNTY, CONN. Boston: Edward L. Osgood, 1880. 2 vols. The North Congregational Church. By N. J. Burton, D.D. I. 390.

AMERICAN LANDS AND LETTERS. By Donald G. Mitchell. New York: Charles Scribner's Sons, 1899. Horace Bushnell. 75-95.

MY PORTFOLIO. By Austin Phelps, D.D. New York: Charles Scribner's Sons, 1882. A Vacation with Dr. Bushnell. 219-229.

WORKS OF ORESTES A. BROWNSON. Edited by Henry F. Brownson. Detroit: T. Nourse, 1884. Bushnell's Discourses. [God in Christ.] VII. 1-116. From *Brownson's Quarterly Review* for 1849-1851.

LIFE OF PHILLIPS BROOKS. By Rev. Alexander V. G. Allen. New York: E. P. Dutton & Co., 1900. 2 vols. II. 262.

Note.—This is a letter about Dr. Bushnell from the mother of Bishop Brooks to her son, dated November 27, 1864, with comment by Mr. Allen, in which he makes a mistake in saying that Horace Bushnell "withdrew the book in which he had questioned the vicariousness of the great sacrifice." The book did not question that truth, but affirmed it. It was not withdrawn, and the later modification of the author's views on the subject was such as arose from carrying further the same method of treatment.

A LIBRARY OF THE WORLD'S BEST ORATIONS. David J. Brewer, Editor. St. Louis: Fred P. Kaiser, 1900. Selection, The Dignity of Human Nature, etc. III. 825-829.

PERIODICALS.

The North American Review (January, 1838), XLVI. 301-302. [Notice of] An Oration by Mr. Horace Bushnell, pronounced before the Society of Phi Beta Kappa at New Haven, August 15, 1837.

The Penn Monthly (April, 1876), VII. 287-297. Dr. Horace Bushnell. By John Dyer.

The New Englander (January, 1877), XXXVI. 152-169. By President Noah Porter. Horace Bushnell. A Memorial Sermon Preached in the Chapel of Yale College, Sunday, March 26, 1876. [*Isaiah vi. 5-8.*] Reprinted in pamphlet. Pp. 18.

The Contemporary Review, London (August, 1879), XXXV. 815-831. An American Divine: Horace Bushnell, D.D. By Rev. G. S. Drew.

Unity, Chicago (July and August, 1880), V., Nos. 11 and 12, 158-159, 177-179. Dr. Bushnell. By Rev. John C. Learned.

Appleton's Journal (September, 1880), N. S. IX. 277-282. Two American Divines: Dr. Bushnell and Dr. Muhlenberg.

The Unitarian Review (September, 1880), XIV. 236-248. Dr. Horace Bushnell and the Quandaries of Our Theology. By C. A. Bartol, D.D.

The New Englander (December, 1880), XXXIX. 803-827, and (January, 1881) XL. 1-39. Horace Bushnell. By Rev. Henry M. Goodwin, of Olivet, Mich.

The International Review, New York (January, 1881), X. 13-25. Horace Bushnell. By George P. Fisher, D.D.

The Nation, New York (August 19, 1880), XXXI. 136-137. Dr. Bushnell. By C. C. Nott.

The Andover Review (August, 1886), VI. 113-130. The Theological Opinions of Horace Bushnell as related to his Character and Christian Experience. By Amos S. Chesebrough, D.D.

The Sunday School Times. August 5 and 12, September 2, 1899. Reminiscences of Dr. Bushnell. By Rev. Henry Clay Trumbull.

The Congregationalist. September 21, 1899.

The Nation, New York (October 10, 1899), LXIX. 318, Munger's Bushnell. By Rev. J. W. Chadwick.

The Outlook, New York (October 14, 1899), LXIII. 413-415. The Life of Horace Bushnell. By Rev. Dr. Lyman Abbott.

Great Thoughts. London. November, 1899. 260-262. [Review of Dr. Munger's Life of Horace Bushnell.]

The New England Magazine (December, 1899), N. S. XXI. 505-516. Editor's Table. By Edwin D. Mead. [Remarks on Dr. Bushnell and his works.]

The Independent, New York (January 11, 1900), CLII. 116-120. Studio Talks with Dr. Horace Bushnell. By F. B. Carpenter.

The Atlantic Monthly, Boston (March, 1900), LXXXV. 415-425. Horace Bushnell. By Walter Allen.

The Outlook, New York (June 2, 1900), LXV. 261-265. Dr. Bushnell in the Woods. By Rev. Joseph H. Twichell.

The Yale Alumni Weekly, Bicentennial Number, New Haven. October 20, 1901. Address: Theologians of Yale. By George P. Fisher, D.D. P. 148. Address: The Relations of Yale to Letters and Science. By President Daniel C. Gilman, of the Carnegie Institute for Original Research. P. 165. (Also privately printed in Baltimore. Pp. 43.)

The American Journal of Theology (January, 1902), VI. 35-56. Horace Bushnell and Albrecht Ritschl: A Comparison. By Professor George B. Stevens, of Yale Divinity School.

The Brooklyn Eagle. June 2, 1902. [Report of centennial observance at Plymouth Church, Brooklyn, N. Y., of Dr. Bushnell's birth. With addresses by E. P. Parker, D.D., on Bushnell as a Prophet, and by S. D. McConnell, D.D., and H. P. Dewey, D.D.]

The Congregationalist. June 7, 1902. A Bushnell number, illustrated, containing the following articles: The Aphorisms of Bushnell, by T. T. Munger, D.D.; My Week with Bushnell, by Reuen Thomas, D.D.; Personal Indebtedness to Bushnell, a Symposium; Dr. Bushnell's Marks in Hartford, by E. P. Parker, D.D.; A Word from Another Hartford Disciple, by Rev. Joseph H. Twichell; Horace Bushnell's Influence in England, by Rev. J. Morgan Gibbon; Recollections of a Former Parishioner, by Rev. N. H. Egleston; A Preacher's Preacher, by Rev. W. V. Kelley.

The Methodist Review, New York (September-October, 1902), LXXXIV. 692-707. Dr. Bushnell's Theology. By Professor George B. Stevens. [First delivered at exercises commemorative of Dr. Bushnell. Yale Divinity School Commencement, May, 1902.]

IN MEMORIAM

Funeral services for Dr. Bushnell in Park Church, Hartford. Addresses by N. J. Burton, D.D., and Rev. Joseph H. Twichell, reported in *Hartford Daily Courant*, February 20, 1876.

Obituaries by E. P. Parker, D.D., and Charles Hopkins Clark, in *Hartford Daily Courant*, February 18, 1876; by Rev. W. L. Gage in *Hartford Evening Post*, February 17, 1876;

by Charles Dudley Warner in *Hartford Courant*, April 11, 1876, dated Munich, March 20, 1876; by Bishop Clark in *Providence Journal*, probably February 21, 1876. Two sonnets by Rev. Henry M. Goodwin in *The Advance*, Chicago, March 2, 1876. Addresses by C. A. Bartol, D.D., in his own church, Boston, February 27, reported in *Boston Daily Advertiser*, February 28, 1876, as Tribute to Horace Bushnell and Charlotte Cushman; by President Noah Porter in Yale College Chapel, March 26, 1876, printed in *The New Englander* (see page 470 of this Bibliography); by E. P. Parker, D.D., in his own church, February 8, 1885, printed in *Hartford Daily Courant*, February 24, 1885.

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